

Dr.Sailor.

The University is going to increase its equipment and also to enlarge the College Course from two to four years.

They complain that their young men and women have no background. We must show them how to enjoy the higher intellectual life they are getting hold of; in the way of lectures, higher pleasures, etc. We can do much of this in their Dormitory Life. Mr.Cheney of the Trade School said that they welcomed the cooperation of the Churches thru the dormitories, and everywhere I found sympathy for this Dormitory work. Dr.C. recommends that we had better centralize on Dormitory work rather than try to compete with the great University.

We could improve our educational work by examining into the systems in vogue in other ~~xxx~~ countries.

In the English system, first, there is the lecture course; 2d, examination by subjects and not by books; 3d, a student leadership is developed in an English school, and the boys show responsibility as compared with the American school.

In the American system: 1, flexibility in the curriculum; 2, freedom of initiative encouraged for all/

In the German system: 1, the scholarship of the teacher who is entirely free from the Text Book; he is thoroughly specialized on his subject.

Gave an illustration of an Oxford man, who said that the student could go to the professor at any time and talk with him, and take a walk with him.

What we want is efficiency. A few years ago F.W.Taylor noticed a man laying bricks and saw that he was losing time by having to make so many motions. His efficiency was increased 50% by delivering him bricks on the level instead of his having to stoop for them.

One of our questions is how effective is the English language among our students.

In our Missionary education we have been playing on the edge of a lake that has no tide up to the present time. But a new era has come in and we will have to do something to improve our system. We are now living on the shore of a sea and there is the incoming tide. We must be ready to take to the hills. Old methods and equipment will not do in the face of what each country is doing for its own people..

The Library at Silliman is pitiful in the way of furnishing reference books and books on collateral reading.

The Preceptorial system. In Silliman it is generally a question of going thru a text book, and that is probably true of most of our schools. Going thru a textbook is like going thru the subway, with no view of the beautiful scenery above. We must give some respectable view of the subject which is like riding on the elevated.

Every school ought to develop along two lines: internal efficiency and external efficiency. I am glad to see that the Filipino teachers at Silliman are doing such good work. Miss Armstrong will be able to do much for them. They needed to be toned up between each recitation, (?). We must keep the adjustment with the world outside.

Dr. Speer, 9/1, at Mission Meeting.

A great deal depends on what the Government does in its school. At present, one-fourth of the entire budget of the revenue of the Government goes to education. Under the Jones Bill it is a question as to whether the Assembly and Senate would devote as much as it now does to education.

This affects Silliman Institute.

The same thing affects the language question. People all over the Islands say that if the change were made in the Philippine government now, that Spanish would be the language. Now all over the Islands those under twenty speak English; but the older class of people in administrative positions speak Spanish. In ten years from now it would be different, as these younger men will be coming into control of affairs.

What form will education take. The Governor said he was opposed to any more high schools. The appropriations must be increased for agricultural schools and trade schools.

Is the education going to continue literary as it is now or will it be changed. These literary men cannot be absorbed by the social and economic civilization of the Islands and accordingly will become restive and turbulent as in China and India. In Canton we found fifty young men who had been educated in America but who could not earn their daily bread. They are restive and discontented with the Government.

We ought to see that all of the children in our Churches are attending school.

We cannot establish primary schools.

Silliman:

Is it simply to duplicate the Government school methods or to improve them. It should be outstanding institution of learning in the South as the University is in Manila. We may be able to get such a start that the University will not set up a rival institution in the south. Unless we can do something different from what the Government is doing then we ought to devote our energies to other directions..

Questions at Silliman:

1. The question of an extensive or intensive policy. The Mission has already decided on the extensive and has a campaign now under way. Dr. Hibbard thinks that the conditions now in the Islands demands an extensive policy. The opportunity is ripe for taking and moulding young men. Wherever our students go they are a point of connection between our men and the institution. He is trying to increase an intellectual ~~axis~~ democracy rather than an intellectual aristocracy.

The present plan involves tremendous sacrifice and will involve more. We cannot give 1,000 men at Silliman the quality of education that will satisfy our consciences. We have got to take their lives and not make them lives that will pass but we must give them the truth as we conceive it and not as they might receive it. The present force of teachers at Silliman cannot take care of 1,000 students. There is also the responsibility for the students there.

There is a tremendous spirit there. You have got to have a larger body of men and women back of Silliman moulding sentiment that will be substantial.

Gave an illustration of Hotchkiss where Dr. Sailor's boy is. They started with the idea of having one teacher for every ten boys. You will not get men from Silliman for the Theological school from Silliman unless you have greater personal work done on the students. You have not got many students from Silliman for the Theological school.

We must get men into the Church; bring young men to a Christian vision. Silliman was a great surprise to me in the obscurity of the industrial element. Silliman is not as industrial as the trade schools of the Government. The Government intermediate system is three years with three hours a week. We have taken the path of least resistance giving the people what they wanted rather than what they ought to have. I speak of this only as a problem and have not gone any further in my thought of it. Are we doing what most of the people we are handling really need. 5,000 students have been in Silliman and there have been fifty graduates. Is the work laid out for the fifty or for the 4,950. Where did these 4,950 drop out? What did they do when they dropped out? At what point in their course did they drop out? The course was laid out for the fifty. How much strength is being laid out for the fifty already and how much for the 4,950? This is startling. It would be interesting to find out what has become of the fifty. Are these men giving a return to the Islands to justify the work they have had done on them. Where ought we to put the most effort? On those who come pouring into the school or on the few that go out.

Theological School.

There is a feeling in the southern part of our work that the needs are not being met by an institution here in Manila. To get men for these fields, some training process is necessary there. The original plan was for an educational school at Dumaguete and a theological school at Iloilo. It costs a great deal of money to bring them here. They become citified; they do not like to come back. There is a suggestion that we put a school in connection with Silliman, and another that it go to Cebu. We might use some of the methods that gave us early preachers in America, that is by the apprentice method or system. Could we not do more in the line of what Paul did. It is necessary to produce men that are ready to do the hard frontier work. The boys who go to a city and get their education do not like to go out into the country. There is a great advantage in having a single school as at West Point and Annapolis for Army and Navy. But they turn out men after one pattern. Originality and variety are apt to be wanting. That is all right for an army but is it good for the Church. I believe in the one institution idea; in the comity and union idea. But there is a peril greater than we realize.

Nineteen years ago, I went to Mexico with Dr. Richards and after full investigation recommended the shutting up of the theological school there; we had many men there cut out of the same pattern. We must watch this in the Philippine Islands or we will have this same trouble here. I should think a professor would rather go out and drown himself than to put himself up as a model, and have the young men go out to duplicate the point of view, the temperament, thought mode, feeling, style of dress, given them in the Seminary. That is the danger of the Seminary--putting all our eggs into one basket. I think we are doing right in having one institution but there are also perils in having one institution and we must do our best to safeguard. On every field there is danger that we will develop a ministry on the level just a little lower than the teachers. We ought to seek to create better men. Walk in mortal fear lest we only duplicate ourselves.

Dr. Rodgers asked: Do you think we ought to put Filipinos on the Faculty? I do not think it is a matter of race but of men who are properly equipped.

Girls Schools.

The Jaro Baptist School of Misses Johnson for training workers is admirable. We ought to make use of that school more than we do and of the Jaro Industrial Republic. I do not understand why there is no union in the work of the women just as we join in the theological Seminary.

The other question of secular education of girls is a very difficult one. We have seen only one protestant school and that is the Baptist school at Iloilo and that is not a success. The general sentiment among the missionaries in the south was that there ought to be a girls school in the Visayas, one in Iloilo, and at the other end we might develop a department for girls in Silliman. There is one girl there now with the 699 boys. At the basketball game I asked her on what side her sympathies were and she discreetly answered, both.

Dr. Speer, Sept. 2. General observations.

The criticisms offered are not those of the Board and are really only statements made of conditions as they seem to him now. There will be a different perspective later on. Do not attach too much importance to our present judgments. Do not say that this is the end of it. It is only the end of it because it is right. We ought to always hunt for the right and truth and this must follow it.

We ought to be tireless students of missionary biography and mission method in other fields in order to get at the bottom of truth of all procedure.

In Siam we were always saying that we would find everything different here, and we have found it different here, and yet not as much as we would like to see. We do find an experience here that has filled us with joy. We believe in the work in the Philippines; we do not need our faith strengthened. We only want to find out how ~~xxxx~~ to make it better and to improve it. It is not the petty-done from which we are to draw our inspiration; it is from the great vast-undone.

Missionary Misgivings: Some day I am going to write a book with this title, but it will be published anonymously. I have put down about fifteen which I think I might make something out of.

The spiritual fruitage of Missionary work.

Regarding the moral and material results, there can be no doubt. Each year as I study missions, it see it more clearly, but where is the great spiritual results--the men who live the heroic and sacrificial lives? The examples of what we find as we read the New Testament, as the New Testament experience of the early Christians? It is not lacking. In Siam we met some of them. We saw that the supernatural thing had happened to them. The new man was born in them. Here, however, is the weakness in our Church here and it may be somewhat at home. Is it expecting too much that we should hope to see a great experience of this kind? ~~X~~ Have we enough of this spiritual experience of spiritual warmth here? Motive is not enough. I once asked a Tammany Hall politician concerning a certain man's moral views. I was told that that man had the purest possible ~~xxxxxxxx~~ principles but that he never mixed them up with his practices.

(Read some interesting extracts from the Philippine report of Dr. Brown, written many years ago, including a fine plan of Dr. Rodgers).

One Missionary in Siam, said that he was now an opportunist; that missionary rules and regulations were made ~~ex~~ to live by or not according to circumstances. This is a bad idea to be in any missionary mind.

5

We ought to take a large view of the whole range of our activities in the Philippines. We ought to consider this without reference to a special goal of a man here or there. Which is the most important--one station or the whole field?

First. Evangelistic Itineration. The establishment of new Churches and the supervision of Churches already established.

The most important thing is to take care of the evangelistic work. We have got ten times the opportunity and access than we are making use of. We have thousands of boys who have gone out from Siliman and other boys that would give us an access to different fields.

2nd. We must take care of the evangelistic ~~xxxxx~~ opportunity among students.

~~xxxxx~~

Third. Our distinctly educational work.

Fourth. Our medical work.

Fifth. The American work..

Each demand that comes up should be considered in this order of importance.

First. What are the reasons for the subsidence of evangelistic fervor and momentum since the first years? How may we recover this fervor and momentum? Whether the present is better than the early days or not does not satisfy. How can we establish an evangelistic activity here?

1. It cannot be done without leadership. Teaching by any man will not count without his example. You cannot make men evangelistic by establishing a theological school in which you teach men what it means to be evangelistic. You cannot make men good by establishing a school where bad men teach ethics. So you cannot have evangelistic men by simply teaching evangelism. Wherever you have a mission where more men are teaching or are engaged in institutions than we have in evangelistic work, then we are not doing the best thing for that mission. You cannot train a man to do the work unless you do it yourself. In Paul's instructions to Timothy to care for the Churches he puts into his statements: "do the work of an evangelist". Men have got to stay in evangelistic work no matter what work they are doing. We ought to plan for a great deal more evangelistic efforts without native men. We ought to have incessant itineration. I do not know what a man ought to spend away from home. In China they had a plan for every man to itinerate half his time. There will not be any more speed in the native Church than there is in us. In the Korean Church we find that they ask a man who comes for Church membership, that he must first go out and find someone and bring with him before they will be accepted.

In Siam they said they could not get a native ministry for fifty or more years. They said they tried it fifteen years before and it had failed. In investigating the matter it was found that the scheme had been tried and succeeded. Where it had failed, the men had been left alone by themselves; it was really a failure of the missionary behind them. See how Paul followed up his men year after year. Did we ever write letters like those he wrote to Timothy and Titus. I think we owe more to the native evangelists and pastors than we have been able to give them. The trouble is that so much of our relationship is administrative and financial. How we can get the matter off of the official level and get it on to the territory of cooperative method is a question.

We can help thru the education and development of the Church itself. The Sunday School membership should be greater than the Church membership. Are we leading the people to memorize hymns and scripture passages?

passages of Scriptures.

4. Self-support. There is not one self-supporting Church in our body in the Philippines.

a. We have got to begin early. If we subsidize men to study for the ministry, we will find it increasingly difficult afterwards to get the idea of self-support into them. At home, all of the Churches that are giving aid to students are giving it with the agreement that it should be paid back in cash or service. We should cut down the aid to the lowest possible limit and we should help men by helping them to help themselves.

b. Would it not be a good thing for the Committee on Self-support to make a list of every large congregation on the field, showing date of its organization, the amounts it gives and for what it gives, and how much they pay the evangelist, and keep this record up year after year, and we will lead them on to do better.

c. We ought to have a plan in regard to the matter if we do not have one. What is the best way to handle it, whether by separate Churches or by all the Churches in a Presbytery. In many fields, the difficulty arises because the Mission is the boss of the native Church. It is an unheavenly relationship. What we are trying to do is to build up Churches. We must not look upon these men as our servants. We are not their masters. This is an unholy relation.

d. Church organization and Church problems. Have we not got more presbyteries than we are operating with success? Have not we got as much ecclesiastical organization on foot now as we can get along with? Had we not better vitalize what we have now?

e. Customs and habits. We are bringing in habits and teaching habits to the natives that ought to be continued. Do not fall behind the standards that were here before we came. Illustrates by the introduction of a bad habit of handsaking in Siam, where the hand is always perspiring.

f. Name. Let us hold to the name Christian or Evangelical.

II. Student evangelization opportunity.

The English speaking students are the most hopeful in the Islands. So says Bishop Brent and the Governor General. No one knows what is going to come out of the present educational policy. It will not be known for fifteen years to come. We have a wonderful opportunity among these students. I have never seen such an opportunity any place in the world. This should come second in importance to evangelistic itineration. We should use the dormitories for the purpose of enriching these young lives to send them out Christianized in thought and life. They must also be converted. What we do for them many times is what exudes from us; what we do in spite of ourselves. Ought we to have a student evangelist? A man who would go to different sections where we have high schools and large student bodies?

III. Educational work.

This refers to work in Silliman Institute. This has already been referred to sufficiently and will be again.

IV. Medical Work. Do not establish Hospitals where the Government is entering or caring for the field. We ought not to develop this work any further so long as our direct evangelistic opportunities are not met. I would not send out more medical missionaries until we are doing something to meet our present evangelistic opportunities. Limit our hospitals in size. I would not put a hospital where or build it so that it could not be exchangeable into a

Territory. We must look more and more to the development of Filipino doctors.

We ought to make evangelistic use of our hospitals and follow up our patients into their homes. This work stops short where it ought to continue.

V. Work among Americans.

The work at Fort McKinley. The soldiers have three hours work each day; then eight hours to do nothing. What chance has a man against the devil when he has eight hours to do nothing. Much of our character is due to environment. When you take away the environment of a man, where is his character? In many instances he has none.

Miscellaneous Things.

Are our language ideals as high as they ought to be? Are we as strict and relentless in the Mission in seeing that these ideals are realized. Illustration of Dr. McCain's interpretation in Siam, which was used as naturally and flexibly as his own.

Why should we not have some women giving time to evangelization among the women of the Philippines. Other Missions are doing something along this line.

There is a fine spirit of unity here, and the harmony ought never to be broken; the man who does it deliberately ought to hang a millstone around his neck and jump into the sea before attempting to break up peace and harmony. The sweetest experience I ever had was in the trip to Aromieh (?). It was due to one man the doctor. He had the power of thinking that every other man's work was as important as his own. When there were no appropriations, he would suggest that his work be shut down first, and he would go to the field in itinerating and thus carry on his work. I have recently read his letters and papers and I know that in his innermost thought he was determined to make it all sweetness and love; there was a willingness to subordinate everything personal for the common good. Harmony does not mean uniformity of judgment. Men can work together without always agreeing in their judgments. Men can do this but must frequently put a bridle on their tongues. They must remember that it only matters what the Lord thinks of them. We are in a spiritual undertaking and the whole thing roots itself in the spiritual life and love. Nothing will be done unless we just open ourselves to the energies of God. We all believe in rest and spirit of peace; in the quietness and tranquility of the life of Christ and in Christ. But this is only one half of the whole. The other is what we see in Christ. They said he was "beside" himself, because he took no leisure, not so much as to eat. Our chief trouble at home is that men are only doing a fraction of their work. They dawdle and waste their time. They bank their fires. They do not put the pressure on the steam gauge high enough.

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Copy of statement loaned by Bishop Brent.

Appendix I.

Catholicity and 'Intrusion'.
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The final word on 'intrusion' has by no means been said in the pages of this volume. Bishop Satterlee's conclusions were those of one man. The conclusions of the Board of Missions, the House of Bishops and other ecclesiastical groups of his day to which he contributed, were paragraphic and form good material for fresh consideration in the light of enlarged information and altering conditions. We are living at the beginning of a new, probably the greatest, era of the Christian Church, and circumstances compel the honest thinker to re-assemble his facts. Were Bishop Satterlee with us still his frank, brave mind would, on its own initiative, seize the problem anew, so that a restatement of the case, as we are now enabled to view it, will not be out of place in this appendix.

The problem of 'intrusion' is the direct product of divided and competitive Christianity. The position of the Roman Catholic Church is clear and logical. Claiming to have exclusive guardianship of the keys of the Kingdom of God on earth, she can never, in her own judgement, intrude while every other Church can do nothing but intrude. From her standpoint, therefore, though there may be degrees in the guilt of intrusion, all intrusion is guilt.

It is the incurable habit of extremes to meet, so that there are two forms of infallibility - papalism and antipapalism. The diamond of Protestantism cuts the diamond of Vaticanism. Rome indicts the whole of that which is not Rome, and some of that which is not Rome indicts the whole of Rome. In other words, just so far as Protestantism thinks and acts as though Roman Catholicism were not Christian, it claims exclusive jurisdiction and, in its own judgement, can never intrude.

So much for "Half-Rome" and the "Other Half-Rome"! There is also a "Tertium Quid". There are those group-Christians which cheerfully accord all other group-Christians, on the right hand and on the left, a place in the sun. They abstain from universal indictments. Recognizing that no one fragment, however bulky, of a shattered Christendom possesses a monopoly either of truth or of righteousness, Tertium Quid finds itself incompetent to dictate terms to, or to pose as the reformer of, the morals of any other group of Christians but itself. With clear-cut convictions of its own, it is not hasty to enter the entanglement of formal treaties or ententes. Respect for the position of others is not allowed to dictate terms injurious to self-respect. Self-respect, on the other hand, is not allowed to disregard the courtesies and services due to others. The ideal is such unity of spirit as will express itself in fellowship and conference with other group-Christians, who are striving to reach a fuller conception of God's will. Tertium Quid is for the moment shy of crystallizing the results of conference into legislation because certain group-Christians are too - let us say, shy, even to confer with other group-Christians. Partial conference whether at Trent or Hampton Court or Edinburgh, can reach only tentative conclusions. It were presumptuous and perilous to pretend otherwise. Tertium Quid, therefore, ought not

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merely to confer but should also try, in the absence of those who are still too shy to confer, to do justice to the contentions of the absentees. They will receive no decoration for so doing, but it is an inspiring obligation at close quarters, however forbidding its countenance viewed from afar.

When it comes to the extension of the organised operations of Tertium Quid the situation takes on a delicate complexion. Like all other group-Christians it claims world-wide commission. The unevangelized in any country call for consideration and possibly for action. There is no serious difficulty here. The only real problem is what should be done in relation to Latin Christian countries which, with one voice or another, attract attention or cry for succor. Part of the problem has already solved itself. Any group-Christians who believe themselves to possess national character must follow the flag in order to minister to their fellow nationals. Near Louisiana and the far Philippines require the same treatment from Tertium Quid. We go there partly because each is American territory and partly because the church of the country does not feel justified in ministering to our people as Christians. Once there, the relationship to "Half-Rome" and the "Other Half-Rome" is just what it is at home. There is the same duty to lapsed Christians from the fragment of the Church that dominates, that there is in Maryland or New York - that and no more.

Our Church has, as is recorded in the pages of this volume, by her action, also taken the position of Tertium Quid in Mexico whence, years since, a cry for succor issued. The appeal of distressed conditions of faith and morals took individual missionaries to Brazil, and later our Church endorsed their action by organising there. Contiguity, increasing American immigration and a growing body of unchurched Christians carried us to Cuba.

Hence we are irrevocably committed to intrusion by our definite action. We are neither in a position to reform the Christianity of the countries concerned nor could we handle the situation if the Latin Church withdrew and we had the field to ourselves. Repudiation of our past course is inconceivable. The sole question is in what spirit we shall continue. The answer undoubtedly is we must continue in a Catholic temper. "Catholicity is the temper that seizes and holds the ordinary way of unity, without contempt, without neglect, without evasion, but which can also, in case of need, throw itself upon the guidance of the Divine Spirit, and strike out for new and untrodden ways." ("Catholicity" by the Rev. T. A. Lacey, p. 58.) Reduced to its elements intrusion is not a mechanical act, it is a temper of mind. It never indicts a whole Church either as to its faith or morals. If it is obliged to combat evil conditions in a Latin country these must be met as individual instances and not used as justification for hasty generalisation. Frequently the superstitions and uncleannesses of Latin countries lying between the Tropic of Cancer and the Tropic of Capricorn are attributed to the corruption in faith and morals of the Roman Catholic Church. A preliminary question for Americans to ask is whether the viciousness which shocks us so is really deeper than that of our own country, or whether it is chiefly an ungilded viciousness or a viciousness less to our liking than our own. If it is churches that we are weighing in the balance, whom are we to hold responsible for the arid, spiritual and moral wastes of certain sections of our own country where Protestantism has had a free hand, the genteel lust of

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great groups of young men of position in our cities who consort with and are married to and divorced by our daughters, and the devout worship of money in and out of the stock exchange? It has been said that lust and bananas flourish under the same skies - Perhaps, then, it is to the skies, not less than to the Church, that we are to look for an explanation or part explanation of an excess of fleshly sins in tropical countries.

Again as to superstitions, it is a fair question to ask whether those we object to are distasteful to us simply because they are not our kind. Consulting fortune tellers, attending spiritualist seances, seeking for touch with disembodied spirits under the aegis of science - one or all are accepted with equanimity by good folk who shake their heads at the doctrine of the invocation of saints. Superstition in its least injurious form is distorted faith or the uninformed faith of simple people. At its worst it is the culpable practise of men and women who sneer at ignorance, but tremble over a broken mirror and blanche at the suggestion of thirteen at a dinner party. In the Philippines whatever superstitions and vices there have been and are, the Roman Catholic Church, with the weapon of the Cross, has saved the millions who inhabit the Archipelago from the same sure fate from which Charles Martel, with the hammer of war, saved Gaul from the unconquered if not the unconquerable curse of Mohammedanism.

A national Church is bound to be an offensive intruder if it goes abroad to daub its local color on people of foreign temperament. National Churches as such are incapable of successful foreign Mission work. Only so far as they are Catholic-minded and their nationalism is subordinated to Catholicity are they fitted for anything but offensive intrusion. There is no reason to suppose that the mere translation of our liturgy or the exact reproduction of our ritual will suit any or every foreign people. It depends on the sort of native concerned and his past training. To our own nationals, we are to minister as they have been accustomed to receive spiritual things; to foreigners, as we are able to adapt what is Catholic in our teaching and practise to their spiritual understanding. This is speaking in general terms of work abroad. When it comes to a Latin country, the Catholic temper should rise in inverse ratio to the monopolistic spirit when it frowns on us as intruders. It is one of the freest, though by no means the happiest, experiences of the Christian life to keep a friendly spirit and maintain a level justice in the face of repudiation, hostility and hatred.

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Mitko, Japan.
Nov. 2, 1914.

Miss Florence C. Nelson.
Cebu.
P. I.

My dear Miss Nelson:-

I had hoped to be able to write you immediately after leaving Hongkong but it was not possible to do so and there has been no opportunity until these last two days of our stay in Japan which we are spending up here at Mitko. We talked over fully with the friends at Hanking the question of the need and opportunity for advanced music teaching there and the proposal of your transfer. I also talked in Soochow and Shanghai with any whom I could find who were able to speak authoritatively on the question of music teaching in Chinese schools and the whole matter was talked over at the meeting of the China Council and my judgment is that the wise course is for you to complete your three ^{years} of service in the Philippines and then when you come home on the furlough which you are expecting to take then we can consider whether it will be wisest for you to go back after furlough to the Philippines or to be transferred to China. Some of the reasons for this judgment are the following:-

I. They would not want a new worker to come to Hanking for just a year and then go back to the United States for a six months' furlough. They want some one who will come now and study the language and then take up the work without further delay.

II. We found a wide difference of opinion as to the kind of musical teaching for which there is need. Some said there was great need for advanced teaching and others that there was no field at all except for elementary work. There was general agreement in Hanking that there was not enough advanced teaching in any one school to call for all of a woman's time but a woman could find enough work above the elementary grade to do in supervising the work of the music teachers in the various schools in Shanghai. But I don't know that we would be prepared to finance such a general interdenominational music superintendence.

III. It surely is an open question whether you ought to throw away the work you have done on the language in the Philippines and your acquaintance with the work there to learn a new language and fit into a new environment and it seems doubly uncertain whether you should do this now just for the remaining part of your short term.

IV. The need and opportunity in Manila for the rest of the short term would seem to be as great as the importance of anything that you could do in Hanking during that time and you may find in Manila that you have there the adequate opportunity that you desire.

For these reasons I should think it would be best for you not to transfer to Hanking now but the whole question can be taken up as I have said when you come home. I hope that this judgment will commend itself to you. And with warmest regards from all of us, I am
Very cordially yours

John E. Jones

Itinerary in Laguna and Tayabas,

Tuesday, Aug. 24th. Leave Paco station 7:29 A.M. Arrive Santa Cruz, 11:02. Brief auto

run to Pagsanjan. Lunch, Santa Cruz. Social hour with Americans at Hamiltons'

4:30-5:30. Auto to Pagsanjan. Supper in Filipino home, given by congregation, followed by informal reception. 8:00 o'clock, meeting in church. Return to Santa Cruz for night.

Wednesday, Aug. 25th. Address by Dr. Spear at High School, 7:30 A.M. Conference with ~~the~~ La-

guna pastors and church officers, 8:30. Leave on train, 11:39

for Los Baños, arriving, 12:43. Auto to College of Agriculture.

Luncheon with Americans at College. Address to faculty and students, 2:00. Look over College grounds and inspect Board property.

Leave by auto, brief look about Los Baños, including Board's

Chapel property. Auto to San Pablo, arriving about 5:30. Meeting in chapel in evening. Night in San Pablo.

7:00 A.M.,

Thursday, Aug. 26th. Leave by auto for Lucena, Tayabas Province, passing thro' Tiaong,

arrive Lucena, 9:30. Address to High School, 10:00. Luncheon at

hotel. Auto immediately after to Lucena; conference here, 2:00, with

Tayabas pastors and church officers. Return by auto to Lucena

for supper, and social evening with Americans. Night at hotel.

Friday, Aug. 27th. Leave by auto, 7:00 A.M. for Canlubang, Calamba Sugar Estate, pass-

ing thro' Calamba, birthplace of Rizal. View site of Rizal home,

and our chapel. Arrive Canlubang, 9:30-10:00. Visit to Sugar mill

and ride over Company's railroad lines in viewing Estate. ~~Return~~

Return by auto, reaching Manila, 4:30-5:00 P.M.

PHILIPPINES MISSION.
PRESBYTERIAN CHURCH IN THE U. S. A.

Santa Cruz,
~~Philippines~~ LAGUNA PROVINCE.
Aug. 3rd, '15.

Dr. Robert F. Spear,

Cebu, Cebu, P. I.,

My Dear Spear:-

We were glad to receive your message from Iloilo thro' Dr. Rodgers and to know that you are apparently all in good condition for the trip thro' the Philippine Stations. We are hoping that the weather bureau will be kind to us, tho' I fear that already there has been some slight delay on account of the ~~very~~ heavy sand down in that region during the past week.

I am enclosing some brief general notes on Tayabas and Laguna and a few items on the particular towns we expect to reach on the trip thro' these Provinces, together with the schedule we hope to make, which latter of course is subject to the unforeseen circumstances that may arise. *(These will arrive under separate cover).*

I shall expect to meet the party in Manila and begin my "personal conduct" of the tour.

We are anticipating with great pleasure the visit of the party to our Station and churches.

With kind regards from Mrs. Hamilton, I am,

Sincerely Yours,

Charles R. Hamilton

I will be glad if you will hand to the rest of the party the copies of the notes, schedule, etc. My idea is that you may be able in the spare(?) moments to get some idea of the Stations and churches up here prior to your arrival, to assist in a clearer understanding of the situation. I enclose two copies of the ~~Philippine Presbyterian~~ Laguna Decennial number of the Philippine Presbyterian, which gives a rather extended account of the field here, *as it was at least in 1912. We want the entire party box. C. R. H.*

Schedule for Laguna and Tayabas.

Tuesday, Aug. 24th. Train, Manila, 7:29 A.M. Arrive Santa Cruz, Laguna, ^{11:02 A.M.} ~~7:30 P.M.~~
 Luncheon. Social hour with Americans at Hamilton's, 4:30
 Evening dinner and meeting, Pagsanjan, 8:00; Pagsanjan by auto or cal-
 eass. Return to Santa Cruz for night.

Wed. " 25th. Address by Dr. Speer to High School, 7:30 A.M.; ~~8:00~~ Conference with
 Laguna pastors and church officials, 8:30; leave by train 11:39 for
 Los Baños; luncheon. Address by Dr. Speer to students and faculty of
 College of Agriculture, 2:00 P.M. Inspection of grounds and Board's
 property here and at Los Baños. Leave by auto for San Pablo, arriving
 San Pablo about 5:30; meeting here for people of this region, 8:00.
 night at hotel.

Thurs. " 26th. Leave San Pablo by auto for Lucena early, say, 7:00 A.M., ^{passing thru Paang,} arrive Lu-
 cena, about 9:00. Address by Dr. Speer to High School, 9:30. Confer-
 ence with Tayabas pastors and officers of churches, 10:30; luncheon
 at hotel,
 To Lucban by auto for meeting of the people of this region at 4:00
 P.M.

Return by auto to Lucena for evening with Americans, either relig-
 ious ~~service~~ service or social hour. Night at hotel.

Friday " 27th. Leave Lucena 6:30 (?) A.M. by auto for Calamba; brief look about town;
 chapels; site of Rizal's home;
 Auto to Canlubang, Calamba Sugar Estate, arriving about 10:00; will be
 shown over mill and be given a ride over Co'. lines to various parts
 of Estate; probably will meet ~~the~~ Americans briefly at one of homes;
 luncheon here; return to Manila by auto in afternoon.

Laguna Station is a "one-family" Station. Work was begun in 1902 by Rev. J.F. Snook, who continued until 1907, succeeded immediately by the present missionaries.

Laguna has 18 congregations in 16 towns, ~~two~~ two towns having two congregations each. There is regular work and small groups of members in two other towns. Six of these 18 ~~are~~ ^{are} regularly organized churches, with elders and deacons, the others ~~are~~ ^{are} simply organized congregations.

The aggregate membership of these churches and congregations is about 1,000.

The native force of paid workers consists of five ordained pastors and one lay-student-evangelist. Practically every congregation has unpaid, but licensed, local evangelists.

Four churches and congregations are partially self-supporting.

There are pastors regularly installed in two churches.

No regular work here from any of the above towns, but some regular work in the area.
Santa Cruz: - pop., 12,000; capital of Province; seat of Provincial govt. and Provincial High School and headquarters of educational work of Province. American colony, about 14.

Regularly organized church; Station headquarters and missionary residence. *Partially self-supporting*

Mr. Hamilton did regular work here.
Paganian: - pop., 6,000. Headquarters of Station for eight years and residence of present missionaries for their first term of six years. More pastors and evangelists have originated in this congregation than any other in the Province. *Work here is an important part of the connection with Santa Cruz.*

Los Baños: - pop., 3,500; dating from Spanish times this has been a watering place and at present is a popular resort for both Americans and Filipinos; hotels and sanatorium; College of Agriculture of University of the Philippines located four kilometers from town; seat of U.S. army post of one battalion, with military hospital.

Work is in three lines, that for the people of the town, that for the students at the College, nearly 600 in number, and that for the soldiers at the post.

Board has just purchased nearly four acres of land for erection of Student House, to be center of religious and social work among students; land adjoining campus on north, probably also to become headquarters for Station work and residence of missionaries.

In town a chapel has just been occupied, built on land donated to the Board by an American resident of Los Baños; work in two lines centers here, that for the townspeople and that for the soldiers and officers of post.

American colony here numbers about a dozen.

Christian Mission has work established here.

Without doubt work at Los Baños, as a whole, is to become one of the most important in the Station field and holds out the promise of large future development.

San Pablo; pop., 26,000, the largest town of the Province, situated in a rich cocoa nut region, and home of much wealth.

Regularly organized church, with additional congregation in an outlying barrio. Strongest church in the Province and shown greatest development of any locality in field. Church has an installed pastor and pays nearly half of salary; this was first step taken in whole Station field toward self-support.

Extensive propaganda work is carried on by members in outlying regions.

Three Sunday Schools are conducted regularly.

Calamba; pop., 8,000; birthplace of Jose Rizal. Two centers of work here, a regularly organized church in the town, and a congregation in a barrio on the shore of the Lake.

Both these congregations have been materially weakened within the last two years by defections to the movement headed by Pastor Gil Domingo.

Canlubang, Calamba Sugar Estate: - Of the 12 or 15 sugar estates or "centrals" in the Philippines this is the largest of all. Has an area of 10,000 hectares, or 25,000 acres, equal to about 40 square miles.

Mill has a capacity of ~~4,000~~ 800 to 1,000 tons of sugar per 24 hours.

About 3,000 natives are employed on the estate, and about 20 Americans in clerical positions and as heads of departments.

No animals are used in the cultivation of the soil, this work being done entirely by machinery, steam plows, tractors, engines and oil tractors being in operation.

The Company has a R.R. system 18 miles long which connects with the Manila Railway Co.'s lines, in addition to 10 miles of portable track for transporting cane from the fields to the Company's main lines.

The Company provides homes for the native laborers and the American families, a physician, hospital and comfortable Club House for the American single men. A schoolhouse is also furnished, the Bureau of Education providing the teachers.

There is a regular post and telegraph office.

The Manager of the Estate has recently offered to provide meeting places for services to be conducted both for the Filipinos and the Americans.

Notes on Tayabas.

There are 10 congregations,
with an aggregate
membership of about 500.

Tayabas is a "one family" Station. Rev. ~~Mr. and Mrs. Charles N. Magill~~ have been the missionaries in charge of this field since Tayabas was established as a Station in ~~1896~~ 1906, and during the year previous when it was a part of Laguna Station.

The native salaried force consists of three ordained ministers. As in other Stations, each congregation has its local lay-evangelists, doing an extensive service without salary.

The population of Tayabas is in the neighborhood of 250,000.

LUCENA:-

~~Pop. 10,000~~ Pop., 10,000; capital of the Province and as such, the seat of the Provincial government and Provincial High School and headquarters of the educational work of the Province.

During this, the missionaries' second term of service, this has been the Station headquarters and residence of the missionaries.

One of the native ministers also resides here.

LUCBAN:- pop. 9,500/

Station headquarters ~~and residence~~ and residence of the missionaries during their first term of service, from 1905 to ~~1911~~ 1911.

A regularly organized church.

One of the native pastors ~~resides~~ resides here.

~~Pop. 9,500~~ TIAONG:- Pop., 9,500.

A regularly organized church. Church building erected within the past two years.

B.

June 29, 1916.

Mr. Robert E. Speer,
Building.

My dear Mr. Speer:-

I am sending you the originals of the letters you sent while on your trip through the Far East. There are two or three which came to me from your office, and not to me direct. I am also including Mr. Day's letter from Syenchun.

Very sincerely yours,

Mary K. Hood

✓ TAP TANG

Station Plan: Arot this Mss. Cond June 8. Sent to "Banner"

Missionaries:

L.C. Bulkley, M.D. Men's Association, Brick Church, New York City.

Miss Christensen. L.D. Bulkley, M.D., New York City.

✓ HAJIAN

Station Plan: Arot this Mss. Cond, June 10 Sent to "Presbyterian"

Missionaries:✓ PETCHABURI

Station Plan: Arot this Mss. Cond, July 19. Sent to Dr. Davis

Missionaries:

Rev. J.A. Eakin, Christian Endeavor Societies, through Philadelphia Bd.

Elwin B. McDaniel, M.D. First Church, Pittsburgh, Pa.

Rev. Richard W. Post. First Church, Warren, Ohio.

✓ PITSANULOKE Arot this Mss. Cond, July 19 Banner July 19

Station Plan: Location of mission - River Valley first
 2. 1/2 mile up river. Very fine
 3. 1/2 mile up river. Very fine
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 8. 1/2 mile up river. Very fine
 9. 1/2 mile up river. Very fine
 10. 1/2 mile up river. Very fine

Missionaries: The 1/2 mile up river. Very fine

Rev. R. C. Jones. Mrs. James Black, Waterloo, Iowa.

✓ BANGKOKStation Plan:

Missionaries: Arot through Mss. Cond, July 19. Sent to Dr. Davis July 19

Rev. Wm. G. McClure. Y.P.S.C.E. of the Northwest Board.

Rev. J. B. Dunlap. Y.P.S.C.E. of the Philadelphia Board.

Mr. Clarence A. Steele. Second Church, Knoxville, Tenn.

Rev. Robert O. Franklin. Calvary Church, Cleveland, Ohio.

✓ PRE Arot through Mss. Cond July 19 Sent to Dr. Davis July 19

Station Plan: The 1/2 mile up river. Very fine
 2. 1/2 mile up river. Very fine
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Missionaries: The 1/2 mile up river. Very fine
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Write the Rev. Am. Aug 17. Rev. to Dr. Rain Aug 19
Will not report. See later

✓ LAKAWI

Am. natives own station.
Station Plan: 2. 4. 5. at the day.
2. 4. 5. at the day.
Missionaries: 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Rev. H. S. Vincent.....Walnut Street Church, Philadelphia, Pa.

✓ Charles H. Crooks, M.D...First Church, Kansas City, Kansas.

✓ CHINESE *Write the Rev. Am. Aug 17. Continent. Aug 19.*

Station Plan:

First Church, Reading, Pa.

Summit Church, Germantown, Pa.

First Church, Fort Wayne, Ind.

Missionaries:

J.W. McKean, M.D.....Y.P.S.C.E., of the Northwest Board.

Rev. Howard Campbell...Second Church, Lincoln, Nebraska.

Rev. J.M. Freeman.....Dayton Avenue Church, St. Paul, Minn.

Rev. William Harris....Prospect Street Church, Trenton, New Jersey.

Rev. Roderick Gillies..Woman's Occidental Board.

Claude W. Mason, M.D...First Church, Fresno, Calif.

Rev. Henry White.....First Church, Syracuse, New York.

✓ ALBAY

Station Plan:

Missionaries:

Supported by the Churches of Milwaukee Presbytery.

✓ CEBU

Station Plan:

Missionaries:

Supported by the East Liberty Church, Pittsburgh, Pa.

✓ Logans Logans. New Am. Lpt 5. Banner. Lpt 5

✓ DUMAGUETE

Station Plan: *last time Aug* *Alonso Lopez Aug*

Church of the Covenant, Cincinnati, Ohio.

First Church, Oak Park, Ill.

Missionaries:

Rev. David S. Hibbard.....First Church, Greenburg, Pa.

W. H. Langheim, M.D.....First Church, Brooklyn, N.Y.

Mr. Charles A. Glunz.....Woman's Occidental Board.

✓ ILIOILO

Station Plan: *last time Aug 31* *to the "Protestantian" Aug 13*

Oliver Church, Minneapolis, Minn.

Missionaries:

Rev. J. Andrew Hall.....Central Church Rochester, New York.

Rev. and Mrs. Paul Doltz..Church of the Covenant, Washington, D.C.

✓ MANILA

Station Plan: *Protestantian Sept. 6* *then Aug 13*

Missionaries:

Rev. George W. Wright.....Walnut Street Church, Philadelphia, Pa.

Miss Clyde Bartholomew....Church, Forty Fort, Pa.

Mr. Charles A. Gunn.....Central Church, Summit, New Jersey.

Miss Julia M. Hodge.....Church, Kirkwood, Mo.

✓ TACLOBAN

Station Plan: *then Aug. Aug 13* *Continued Aug 13*

Missionaries:

Rev. Charles A. Bath.....Westminster Church, Seattle, Wash.

Warren J. Miller, M.D.....St. Paul Church, Philadelphia, Pa.

✓ *Tapehann. then Aug 13. Alonso Lopez Aug 13*

TAIKU

Station Plan:

First Church, San Diego, Calif.

North Church, Geneva, New York.

First Church, Topeka, Kansas.

First Church, Altoona, Pa.

Missionaries

Rev. James E. Adams.....First Church, Kansas City, Mo.

Rev. Henry M. Bruen.....First Church, Solvidore, N.J.

Rev. E.F. McFarland.....St. Nicholas Avenue Church, New York City. and
Church, of Geneseo, New York.

Rev. Herbert M. Blair.....First Church, Fairfield, Iowa.

Rev. M. W. Greenfield.....Church of Niagara Falls, New York.

Rev. Walter C. Erdman.....Mrs. Borden.

Mr. Ralph O. Reiner.....First Church, Berkeley, Calif.

A. G. Fletcher, M.D.....First Church, Tacoma, Wash.

SYEN CHUN

By int. in Aug 1915

Station Plan:

Missionaries:

Rev. Norman C. Whittmore..First Church, Danville, Ill.

Rev. Cyril Ross.....Bedford Church, Brooklyn, N.Y.

Alfred M. Sharrocks, M.D...Woman's Occidental Board.

Rev. Henry W. Larpe.....West Church, St. Louis, Mo.

Rev. George S. McCune.....Second Church, St. Louis, Mo.

Rev. Stacy L. Roberts.....Temple Church, Philadelphia, Pa.

CHAI KYUNG

Station Plan:

Park Church, Newark, New Jersey.

Missionaries:

Rev. Wm. B. Hunt.....Central Church, Orange, N.J.

CHAI HYUNG (Cont'd.)

Missionaries:

Rev. A. A. Pieters.....First Church, Halstead, Kansas.

Rev. Wm. C. Kerr.....Strong Family.

CHUNG JU

Station Plan:

First Church, Leavenworth, Kansas.

Fourth Church, Philadelphia, Pa.

Missionaries:

Rev. F. S. Miller.....First Church, Norristown, Pa.

Rev. Edwin Kagin.....First Church, Frankfort, Ky.

Miss Grace Davis.....Grace Church, Wichita, Kansas.

KANG KAI

Station Plan:

Missionaries:

Rev. Harry A. Rhodes.....Several Churches Unite.

ANDONG

Station Plan:

Missionaries:

Rev. A. G. Welbon.....Mr. D. B. Gamble.

Rev. John Y. Crothers....First Church, Boise, Idaho.

Rev. K. Smith, M.D.....Church, Lake Forest, Ill.

Rev. R. E. Winn:.....North Avenue Church, New Rochelle, N.Y.

PYENG YANG

Station Plan:

Mr. F. H. Peters, St. Louis, Mo.

McCormick Theological Seminary, Chicago, Ill.

First Church, St. Paul, Minn.

Missionaries:

Rev. S. A. Moffett, D.D.....Mr. John T. Underwood.

✓ Across China a Marching. Apr 24 12 London Paris

-6-

✓ PYING YING (Cont'd.)

Missionaries:

Rev. W. L. Swallen.....First Church, Stamford, Conn. *sent Apr 21, '15*
Rev. W. H. Baird,.....Miss Grace Merrill, Milwaukee, Wisc.
Rev. C. F. Bernheisel.....Y.P.S.C.E. of the Northwest Board.
Mr. Robert McMurtrie.....Mr. S. S. Davis, Rock Island, Ill.
Rev. Eli H. Mowry.....Mr. and Mrs. B.W. Arnold, Albany, N.Y. *Apr 21, '15*
Mrs. Eli H. Mowry.....Mr. S. S. Fenn, Cleveland, Ohio. *W. Apr 21, '15*
J. Hunter Wells, M.D.....First Church, Portland, Oregon.
Rev. William H. Blair.....Church, Salina, Kansas.
~~Rev. J. H. Mowry.....~~

✓ SEOUL

Station Plan:

Westminster Church, Bloomfield, N.J.
First Church, Lancaster, Pa.
Mr. F. H. Peters, St. Louis, Mo. *Apr 21, '15*
First Church, Boulder, Colo.
Church, Oxford, Pa.

Missionaries:

Rev. James S. Gale.....Sunday Schools of Washington Presbytery.
Rev. Ralph G. Mills,.....Church, Decatur, Ill.
Rev. E. H. Miller.....Fourth Church, Philadelphia, Pa.
Rev. E. Wade Koons.....Park Central Church, Syracuse, N.Y.
Rev. Charles A. Clark.....Several Churches Unite.
Rev. J. U. S. Toms.....Church, Neenah, Wisc.

.....

Rev. and Mrs. Charles E. Phillips.....Mr. Lyman Stewart.
Rev. Clarence Hoffman..... " " "
Rev. Theodore S. Soltan and Mrs. " " "

Miss Margo Lee Lewis.....Mr. Lyman Stewart.

.....

Jesse Hirst, M.D.....Mr. John Severance and Mrs. D. P. Allen.

Alfred T. Ludlow, M.D.&Mrs..... " " " " " " "

Miss M. A. Frame..... " " " " " " "

Mr. H. F. Smith..... " " " " " " "

Mr. W. W. Ewing (Contract Teacher) " " " " " " "

Mr. J.W. Wallace " " " " " " "

Mr. L.A.Hendricks " " " " " " "

.....

Rev. H. G. Underwood...../..Mr. John T. Underwood.

O.R.Avison, M.D. and Mrs..... " " " "

Rev. S. A. Koffett..... " " " "

Rev. H. H. Underwood..... " " " "

.....

Mr. John F. Genso.....Brown Memorial Church, Baltimore, Md.

Rev. E. P. Dunlap..... " " " " "

Rev. and Mrs. Courtney H. Penn.. " " " " "

Rev. C. A. R. Janvier..... " " " " "

.....

PEKING

Station Plan:

Mr. Henry Hipple, Lock Haven, Pa. (\$30.)

First Church, Brookville, Pa.

Missionaries:

Rev. W.W. Hicks.....Washington and Compton Avenue Chu ch, St. Louis, Mo.

Rev. Wm. H. Gleysteen.....Fort Street Church, Detroit, Mich.

Rev. E. L. Johnson.....Brick Church, East Orange, N.J.

E. E. Dilley, M.D.....Calvary Church, Cleveland, Ohio.

PEKING (Cont'd)

Missionaries:

Rev. Charles F. Corbett...Green Ridge Church, Scranton, Pa.

Rev. and Mrs. C.L.Ogilvie...First Church, Oak Park, Ill.

Rev. & Mrs. L.S.B. Hadley...Church of Glens Falls, N.Y.

PACTINGFU

Station Plan:

Central Church, Erie, Pa.

Missionaries:

Rev. A.M.Cunningham.....First Sunday School, Newark, N.J.

Charles E. Lewis, M.D.....Men's Club, First Church, Baltimore, Md.

Rev. W.A.Mather.....First Church, Bloomfield, N.J.

Rev. Albert K. Whallon....Ravenswood Church, Chicago, Ill.

Rev. C. A. Millie.....C. E. Societies of the Philadelphia Board.

Tsinanfu

Station Plan:

First Church, Johnstown, Pa.

First Church, Pasadena, Calif.

Missionaries:

C. F. Johnson, M.D.....First Church, Pasadena, Calif.

Rev. A. B. Dodd.....Church, Ypsilanti, Mich.

Rev. W. W. Johnston.....Second Church, Brodgeton, N.J.

Rev. A. A. Torrance.....Sixth Church, Pittsburgh, Pa.

Rev. R. A. Torrey.....Second Church, Philadelphia, Pa.

HANKING

Station Plan:

Church, Seneca Falls, New York.

First Church, Fort Dodge, Iowa.

Missionaries:

Rev. Charles Leaman.....Scovel Memorial Church, Detroit, Mich.

HANKING (Cont'd.)

Missionaries:

Rev. J. C. Garritt.....Metropolitan Church, Washington, D.C.
Rev. & Mrs. J.E.Williams..West End Church, New York City.
Rev. A. V. Gray.....Church, Fairbury, Ill.
T. Dwight Sloan, M.D.....First Church, Troy, New York.
Mr. Harry Clemons.....Mr. D. D. Dayton, Minneapolis, Minn.

SOOCHOW

Station Plan:

Arlington Avenue Church, East Orange, New Jersey.

Missionaries:

Rev. John M. Hayes.....First Church, Seattle, Washington.
Rev. C. C. Crawford.....Allegheny Seminary.
Rev. F. H. Throop.....Central Church, Columbus, Ohio.
Rev. Ralph M. White.....Church, Coshocton, Ohio.

SHANGHAI

Station Plan:

Missionaries:

Rev. J. Walter Lowrie.....Central Church, Orange, New Jersey.
Rev. G. F. Fitch.....Hillside Church, Orange, New Jersey.
Mr. Gilbert McIntosh.....First Church, Oneida, New York.
Rev. J. M. Esley.....First Church, Pittsburgh, Pa.
Rev. George E. Partch.....Westminster Church, Waterloo, Iowa.
Rev. Sidney McKee.....Church, Alledo, Illinois.
Mr. R. P. Montgomery.....Shanghai Press.
Mr. Charles M. Myers..... " "

J. Carson Martin writes - Got this from Good News Club sent to "Hank's Study".

HANGCHOW

Station Plan:

Church of Omaha, Nebraska.
First Church, Madison, New Jersey.
Covenant Church, Williamsport, Pa.
Westminster Church, Portland, Oregon.

Missionaries:

Rev. J. H. Judson.....Memorial Church, Wilkes Barre, Pa.
Rev. E. L. Mattox.....Mr. Peters, St. Louis, Mo. (Dr. Falsey's field)
Rev. Robert F. Fitch.....First Church, Rochester, New York.
Rev. Arthur W. March.....First Church, Delaware, Ohio.
Rev. Kepler Van Evera.....Highland Park, Ill.
Rev. J. H. Arthur.....Point Breeze Church, Pittsburgh, Pa.
Rev. F. W. Bible.....Church, Indecavor, Pa. and,
First Church, Portville, New York.

NINGPO

Station Plan:

Fourth Avenue Church, Louisville, Ky.

Missionaries:

Rev. J. E. Shoemaker.....Central Church, Des Moines, Iowa.
Rev. H. K. Wright.....Rangers Church, New York City.
Rev. E.F. Knickerbocker...Church, Davenport, Iowa.
Miss Esther M. Gauss.....Kingshighway Church, St. Louis, Mo.

ASAHIGAWA

Station Plan:

Westminster Church, Elizabeth, New Jersey.

Missionaries:

KANAZAWA

Station Plan:

Missionaries:

Mr and Mrs. J.C. Dunlop.....Church, Englewood, N.J.

OSAKA

Station Plan:

Miss E. H. Miller, Princeton, N.J.

Missionaries:

✓ Rev. A. D. Hail.....First Church, El Paso, Texas. *Arb May 10*

✓ Rev. George W. Fulton.....Church, Bryn Mawr, Pa. *Arb May 10*

KYOTO

Station Plan:

Missionaries:

Rev. R. P. Corbold.....Rev. and Mrs. J. C. Calloun, Germantown, Pa.

TSU

Station Plan:

Miss M. H. Miller, Princeton, New Jersey.

Missionaries:

Rev. David A. Murray.....First Church, Pratt, Kansas.

TOKYO

Station Plan:

First Church, Plainfield, New Jersey.

Trinity Church, Chestnut Hill, Pa.

Missionaries:

Rev. H. M. Landis.....First Church, Erie, Pa.

Rev. A. K. Reischauer.....Hyde Park Church, Chicago, Ill.

NOB KASHI

Station Plan:

Missionaries:

Rev. George F. Pierson, D.D., Y.P.S.C.E. of the Philadelphia Board.

SAPPORO

Station Plan:

Missionaries:

Rev. Weston T. Johnson.....Jefferson Avenue Church, Detroit, Mich.

DAIREN

Station Plan:

Missionaries:

Rev. T. C. Winn, D.D.....Memorial Church, Wenona, N.J.

PORT ARTHUR

Station Plan:

Missionaries:

Rev. A. V. Bryan.....By Rev. A.A.Atterbury from 1903 to 1911.

HIROSHIMA

Station Plan:

Missionaries:

Rev. W. F. Hereford.....Church of the Synod of Alabama.

Rev. Harvey Brokaw, D.D....Tioga Church, Philadelphia, Pa.

::::::::::::::::::::

CABLE ADDRESS:
TSC ELICATE New York

TELEPHONE
822 GRAMERCY

RECEIVED

JUL 3 1915

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U.S.A.
156 Fifth Avenue
New York

OFFICE OF SECRETARY

H. L. Wood

On board S.S. Nubia.
May 22, 1915.

Mrs. Halsey Wood.
156 Fifth Ave.
New York City.

My dear Mrs. Wood:-

I wrote from Japan to the Bryn Mawr church regarding Dr. Fulton and the El Paso church regarding Dr. Hail but I see I did not ask you regarding the supporters of the Canton station so I enclose herewith a copy of a letter addressed to them for you to use as you think best. I am sending a copy of it to the Herald and Presbyter, explaining to Dr. Monfort what it is. His use of it in the Herald and Presbyter will not interfere with your use of it.

I hope that you are all well in the offices and having some good Spring weather. Ours is midsummer and getting more so every day, but there is a pleasant breeze blowing on deck and we have kept comfortable in our cabins with wind scoops in the port holes and with the electric fan. We are having a fine time. We could not have asked for richer or happier or more delightful experiences than we have had thus far and we know that it will be so until the end.

With kind regards to all,

Your sincere friend

Robert Speer

"Herald & Presbyterian"

③ 1000: -

There is a good return of corruption activities and should our
the city and province of Ontario, to the public and the community. It is
only the work of our own transportation division. It is carried on and
by the public.

[illegible]

We have met the millions who have visited Canton, and have seen
 nothing of all this sort. They have seen the thousands
 of boats of every kind crowded upon the river, and they
 have seen through the narrow streets, and felt the incessant hurrying
 in the throngs and seen the half naked masses of bare people toiling
 under the burden that is called life. They have heard the unintelligible
 clamor of the street scene, and been assailed by the great gello,
 whose cry of human movement like the tidal ebb and flow of the busy
 river, and they come away thinking and saying that the idea of penetrating
 and transforming all this by Christianity is a delusion. They would
 think and speak differently if they had seen what we have seen, and
 especially if they were able to compare it, as I can, with conditions of
 fifteen or twenty years ago. Then, most of the work which I have described
 did not exist. No such crowded company of eager listeners could have
 been gathered as met that wet night in the Second Church, and there
 would have been no response at all, then, to a call for immediate
 decisions for Christ in this Church. Then, I think there was scarcely
 an independent or full support in Church in the province, now there
 are many, and the great work of propagating Christianity is being
 carried forward by Chinese Christians themselves. Then, even here in
 Canton, exposed for a hundred years to Western influence, the old
 elements of life were still dominant, and all inclusive, now, the yeast
 of new principles has sunk deep into the great mass of Chinese
 thought and feeling, and though the mass looks still the same, the ferment
 of the new life is there. Now, our time to be to whom God has given
 so large a share in a work so great, and we ought to be ready also,
 as the greatest and most successful propagator of Christianity, said
 we ought to do whatever is in our power, and to make whatever sacrifices
 may be required, in order that the great opportunities of these days
 may not be allowed to slip by.

I congratulate you on what you have had the privilege of doing in
 establishing and carrying forward this great work in Canton. All
 that you have done you would wish to continue and increase, if you
 could have been with us here this last week, in the wet heat of these
 stifling days, and seen what is being accomplished by these men and
 women whom we have sent out, and whom only God can reward for the
 work which they are doing in His name.

Very faithfully yours

Robert G. Peck

CABLE ADDRESS:
"INCULCATE" New York

TELEPHONE
872 GRAMERCY

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U.S.A.
156 Fifth Avenue
NEW YORK

OFFICE OF SECRETARY

Nakon, Siam.

June 3, 1915.

RECEIVED

JUL 26 1915

Mrs. Halsey Wood.
156 Fifth Ave.
New York City.

Mrs. H. L. Wood

My dear Mrs. Wood:-

We have just left the Tap Teang station and the good friends there after a most interesting visit of four days. I enclose herewith a copy of a letter to the present supporters of the station which perhaps it might be well to send also to some of those who gave liberally to the establishment of the station. Please include in the list Dr. Howard Kelly and Dr. J. M. T. Finney of Baltimore and Dr. Stone of the Fourth Church in Chicago.

We reached Nakon about half an hour ago and are distributed around the station. Guthrie Speers and I are with Dr. and Mrs. VanMeter. We are doing our best in our own room to keep as cool as the natives. It is just like good hot midsummer weather at home with less rain here than they have at Tap Teang where it rains almost daily for ten months of the year. We are all very well and happy and go on to Bangkok on Monday.

Will you please send a copy of the enclosed and of any other letters that I send you from time to time to Mrs. Kennedy and Mrs. Schaufliker and also to Mrs. Speer.

With warm regards to all,

Very faithfully yours

Robert Eschen

P.S. I am sending a copy of this Tap Teang letter to Dr. Snowden of the Presbyterian Banner in Pittsburg for him to print as an article or as a letter as he desires. Dr. and Mrs. Dunlap the founders of the Tap Teang station came from Western Pennsylvania and have many friends there.

1. letters from the different Stations in Siam "Banner"

1. On the West Side of the Peninsula of Siam: 'Tap Teang'

Nakon Sritamarat, Siam.
June 3, 1915

~~To the friends of the Tap Teang Station:~~

We have just come from a four days visit to Tap Teang, one of the newest and most far away mission stations of our Church, in the province of Trang on the bay of Bengal side of the lower Siam peninsula. And while the impressions of the station are still fresh and vivid I wish to set some of them down for those whose gifts established the station and maintain it as one of the advanced missionary undertakings of our church.

The station is the outgrowth of twenty five years of itinerating work by Dr. and Mrs. E. P. Dunlap who travelled up and down these provinces

when there were only jungle paths through the forests ^{and} crazy little sail boats along the coast. On one of his first visits to Tap Teang village through a Christian Chinese who had ^{immigrated} to the peninsula from Hong Kong, Dr. Dunlap met an old Siamese gentleman who had come through reflections upon natural religion and especially upon the wonder of the structure of the human hand to believe in a beneficent and fatherly creator and who when he first heard the Gospel welcomed it as the full revelation of the truth which he had already dimly grasped. Forty of this old man's descendants have come into the Christian church and scattered through the villages north and south, are now three hundred baptized believers connected with the central church in Tap Teang and far and wide through a region untouched by any other agencies of Christianity, Dr. Dunlap and his companions are sowing the seed of the Gospel on soil which is friendly to it.

As our little coasting steam ship landed us at the wretched little village of Trang early on Sunday morning, some of the believers came to meet us and we went with them up the long street of the village past the little houses built on piles over the tide water and the swamps, to the neat little chapel where a company of earnest Christians welcomed us in that fellowship in Christ which bridges every racial chasm and overleaps all the boundaries of land and sea. Most of these believers at Trang were Chinese, part of the great immigrant invasion which has furnished the Siam-Malay peninsula with its best stock. The Chinese stand first in all these lands in industry, efficiency and power.

The Tap Teang station equipment consists at present of a residence compound for Dr. Dunlap and Mr. Snyder, a hospital ^{compound} for the hospital and residence, the gift of the Siamese high Commissioner, and a church compound on which it is desired to erect also a school for boys and girls and a residence for the unmarried women of the station. The little school which has been started is the only Christian school in the whole state of Phuket with its seven provinces belonging to the Tap Teang field. A score or two of children have already gathered in the school delighted at the prospect which it has opened to them and there is a chance here ~~to~~ not only to train Christian men and women for intelligent service as they go about their own lives, but also to prepare teachers for the Christian schools which should be scattered up and down these provinces. The only schools available for the people now are the unorganized inefficient schools in the Buddhist Wats or temples. For several years Dr. Dunlap who is beloved and honored by the Siam officials from the royal family down, was superintendent of schools for the government in and as yet

the Trang province and was building up an efficient system until a change of commissioners involved such limiting conditions as made it impossible for him to go on.

Just as the little Christian school is the only center of such enlightenment in these provinces so the hospital is the only place of real succor and relief to the sick and needy and its influence has gone out far and wide. As we came away from Trang one of the fellow passengers in our coach was an old priest from the Chinese temple in Penang, conducting a coconut grove now in the province of Trang for the benefit of his temple. Robbers had pounded him up not long before and only Miss Christianson's skillful care at the hospital had brought him through. He and we had no common language except our common appreciation of the Christlike spirit and the cunning skill of Miss Christianson and our common gratitude to the great Love which had brought her to Siam to conditions vastly different from those she had known at home. There has been no medical missionary in the station since January a year ago and for all this time Miss Christianson has carried the full responsibility *in Dr. Buckley's absence* *accomplishing* ~~doing~~ critical surgical ~~work~~ ^{work} at times simply because it had to be done and there was no one else to do it, and single handed ~~doing~~ ^{accomplishing} work which half a dozen workers at home would not have undertaken.

The Christian congregation at Tap Teang took us right into their hearts and they certainly walked right into ours. Men, women and little children, they knew whom they had believed and rejoiced in Him with a great love and joy. Christ was no stranger either in their hearts or in their homes and again and again we met together with a full consciousness that we had one faith, one Lord, one baptism and were bound together in the family of the one God and Father of us all.

The regular market day fell on our last day in Tap Teang and we spent the morning there in the corner of the market where the evangelists preach to the people. It was fascinating to watch especially the old men from the country drift by in the throng and stop to listen and then see them caught by some word of truth and sit down on the edge of the platform from which the evangelists spoke. Then as the truth was opened out these old men would begin to nod assent, to express their delight, to ask questions, and they would end by climbing up on the platform and for- getting all other errands as they learned all they could of this new story, to take back with them to their villages. We saw the seed of the Kingdom sown on absolutely new soil and realized that each one of these old men would be the beginning of a new work of evangelization.

This is mission work in its truest and purest and most Christlike form. It is the heroic pioneering part of mission work in which men do not build on other men's foundations but go out into the heart of the jungles and lay there the first stones of the walls of the city of God. The men and women who are doing this work have no borrowed glory, indeed they do not know that they have any glory at all but every hour that we were with them we saw the glory as of the messengers of God who forget themselves but in whom the grace and truth of the heavenly spirit shine forth.. This is not the sort of missionary work which exploits itself or is clever in its advertising and appeal but if there is any work on earth regarding which the Lord Jesus must be pleased and in which he must recognize to-day the very likeness of the work which he did while he was here on earth, it is work like this at Tap Teang.

What makes work like this possible is love and faith in the hearts of men and women. Neither the slow toil of the years nor the wet miseries of the jungle, nor the isolation and loneliness could quench that love or quell that faith and now at last the rich fruitage of peace and joy is being gathered in. What greater privilege could we have than to share yet more fully in this fruitage?

Robert E. Speer

S. S. Asdang.

Gulf of Siam.

June 10, 1915

Mr. Halsey Wood.
150 Fifth Ave.
New York City.

My dear Mrs. Wood:-

I enclose herewith a letter to be sent to the supporters of the Nakon station and to the friends of the missionaries there. I have sent a copy of it to the Presbyterian in Philadelphia, explaining what the letter was and stating that I had asked the Board to see that it was not given out for publication elsewhere than in the Presbyterian.

I am writing to various members of the Board and shall write a general letter to the Board when we leave Siam, but I wish you would be good enough to send copies of these letters which I have sent you to all the members of the Board. Thus far I have sent you such letters on the Canton, Tap Teang, and Nakon stations. I wrote directly to the Bryn Mawr church regarding Dr. Fulton and to the El Paso Church regarding Dr. Hail.

I sent Dr. Brown a copy of a letter to my home circle giving some of our more personal experiences between Manila and Bangkok. I know he would be glad to let you see this if you care to read it.

We are just now on the last day's run of our three day's trip across the Gulf of Siam and hope to reach Bangkok about six o'clock this evening. We are on a comfortable little steamship flying the Siamese flag but with Danish officers. We have good food and Guthrie Speers and I have been sleeping up on the bridge where we had the free use of whatever air there was. Walking around the decks one must pick his way among the persons and possessions of the motley assortment of deck passengers. They don't seem to mind the heat and some of them have settled round about the funnel and next the engine room apparently esteeming these especially choice positions. Just now showers and an overcast sky are modifying the temperature but we are looking forward even now to breathing some good frosty air in northern China in the Fall.

With kind regards to all

Your sincere friend

Arthur Speer

P. S. Please don't forget to send copies of these report letters to Mrs. Speer and to Dr. John Timothy Stone and the following:
Horace C. Coleman, Diamond Pond, Colebrook N. H.
Mrs. C. P. Turner; Mrs. A. F. Schauffler; Mrs. E. L. Carpenter, Minneapolis, Minn.; Mr. E. M. Bulkley; Mr. Stephen Baker; Mrs. John Meigs, Pottstown Pa.; Mr. W. L. Green, Pasadena Cal.;

*Noted
KAP*

S. S. Asdang,

Gulf of Siam.

June 10, 1915

The Presbyterian

~~to the friends of the Nakon Station.~~

~~Mr. Jay, the treasurer of the Board of Foreign Missions, Dr. Doyard,~~
~~its medical adviser, Mrs. Doyard and Mr. Katharine Speers and I have just~~
come from a visit of the deepest interest to the Nakon station. Nakon
is a provincial capital and it and Tap Teang are the two mission stations center
from which the Christian church is seeking to evangelize the lower
peninsula of Siam. It is an old, old city with an ancient crenelated
brick wall falling into ruins, and the city itself ~~is~~ has outgrown the
walls and stretches in a long line of houses for several miles on either
side of a broad, well-kept street shaded by ~~great~~ great tamarind trees.
The city itself is but a small part of the field which ~~extends~~ extends from in-
terior in the south to the southern boundary of ouretchaburi field in
the north and embraces some five or six hundred thousand people for whose
evangelization our church alone has undertaken the responsibility.

A good part of the Christian congregation in Nakon came down to the
railroad station to meet us as we arrived from Tap Teang after a
journey of five hours by rail, which, only a few years ago required
five days by elephant. And not only the church, but representatives of
every element in the community came to the reception which the church
had arranged in the evening. There were Siamese, Chinese, Indians, all
the way from Prahur on the border of Afghanistan to ~~Seylon~~ Ceylon, and
Malays. The Chinese and Indians are the business men of the community
and here, as everywhere in the peninsula down to Singapore and across
the straits into the Dutch East Indies, it is the Chinese who supply
the energy, the business efficiency, and the industrial labor. They have
come also in good numbers into the Christian churches and the leading
layman in the Nakon church is a Chinese merchant and capitalist who
gives generously both of his personal service and of his wealth. He
illustrates also one of the great problems of mission work in these fields.
Before he became a Christian, his first wife being childless, he took
with her consent, a second wife that he might have two children without
which the heart of a Chinese can not be satisfied here or his soul
at peace hereafter. When he desired to come into the church he was told
that it was impossible to admit a polygamist to the communion and he is *himself*
waiting, accordingly, until he ~~is~~ free from his present situation, but
meanwhile overflows with generous activity in all the work of the church.
The Chinese in these provinces are chiefly from the island of Hainan in
China and the Hainanese have never been willing to let their women
emigrate, fearful of the dangers to their good character and the result
has been that the many Hainanese men who come, although they have wives
of their own at home in Hainan, take also Chinese wives and when these
men, reached by Christianity in Siam, come to the church, the church,
with problems enough already to solve, has to face also this vital and
fundamental problem of safeguarding the principle of the unit and
purity of the home. It is safe to say that the young Christian churches
on the mission fields are facing this problem with a courage which
might well be imitated by the churches in some of the western lands.

The evangelistic work of the station consists of the local church,
the itinerant work amid the jungles and on the islands off the coast,
a fascinating mission Sunday school among the little naked brown children
in the heart of the old city, and the chapel services in the hospital.
If there is anyone who thinks that Christianity is a spent force
or has lost its courage, its faith, or its pertinacity, I wish he
might have been with us at the Sunday morning service at the church.
The neat building, spotlessly clean, was filled with men and women and
children. The congregation sang in their own tongue, some of the
great old hymns of the church and read all in union the last chapter of

--

the Gospel of Matthew, and listened intently, children and all, to Dr. Wächter's translation of the address of the visitors. A current of wonderfully variegated life flowed by on the broad street before the church. Some would stop and stand in the doorways and listen. Here and there in the congregation sat blind and patients from the mission hospital across the street. From the platform we could look out through the open doors and see the cleanly, colored walls of the hospital with its obvious marks of order and efficiency and service. Adjoining the hospital was a great but his temple compound. An old pagoda falling into ruins was overgrown with trees and foliage. A great Buddhist image sat, defaced and neglected before the pagoda under a corrugated iron roof. No worshippers knelt before it. No voice of worship or of teaching could be heard. Here the Siamese Buddhist, indolent, torpid, ineffective, living on only as a sedative and an opiate, sinking in the tradition and inertia of two thousand years. Here, beside it and across the street, was Christianity, alert, living, serving mankind in the ministry of an active love, filled with the Spirit of Him who said, "I came to minister" and "I must work."

Under Dr. Van Metre's care, the hospital, so well served by Dr. Swart and Dr. Wächter, has increased its work and influence. Part of its present equipment was given by His Majesty, the present King when he was Crown Prince and he is expected soon to visit the hospital on his present tour in these southern provinces. The hospital is seeking to be not only a good medical institution but also a true center of evangelization. It has a most interesting record book preserving the history of each case including a memorandum of the religious teaching received by the patient and his attitude to it and providing for a record of visits made to him in his home village after his return. Nothing that we have seen has gone more directly to our hearts than the chapel service at this hospital. All the patients who could be moved were brought into the front corridor and reception hall and there we sat in the midst of them. One was an old woman from whose left temple a huge cancer had been cut away. Two little girl patients led in by the hand an old blind woman awaiting operation for cataract. A Siamese widow dressed in mourning, all in white, was there with a great tumor which was to be taken away. An official had just come for an operation. It was such a company as our Lord must have looked upon as He stood in the door of Simon's mother's house as the sun was going down. And as the company sang "The Great Physician now is near," we felt sure that He was indeed there as truly as in Capernaum. If any heart wishes to be sure of being with Him it need only follow him into such scenes as these in the hospital at Nakon.

Mr. and Mrs. McKles and Miss Cooper were at home on furlough but Miss McKles was ~~present~~ conducting the boys' and girls' schools together in the comfortable open basement of Mr. McKles' Siamese house. The little son of the Governor, the children of the first and second judges and of the well-to-do merchants met here for good teaching, which included the daily study of the Bible, with children of the coolie and the farmer. The Governor on whom we called expressed his highest appreciation of the missionaries and the gratitude of Siam for what they had done and said he had two sons in the mission's college for boys in Bangkok. As a token of his appreciation of the missionaries he sent his automobiles for us one afternoon for a visit to the oldest temple in Nakon and his elephants another afternoon to take us out to a garden in the jungle.

The little congregation on Sunday morning numbered the same as the group of the Disciples gathered in Jerusalem after the day of Pentecost. May we not believe that, as from those beginnings, the Christian church went forth to change the whole Asiatic empire of Rome, so from these beginnings Christ's church may move out to win these people along the coasts and in the forest depths of lower Siam and to do it in less than the four centuries needed to win Rome.

Very faithfully yours

Robert E. Spurr

CABLE ADDRESS:
"INSULCATE" New York

TELEPHONE
522 GRAMERCY

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U.S.A.
156 Fifth Avenue
New York

OFFICE OF SECRETARY

S. S. Katong.
Gulf of Siam.
July 19, 1911.

Mrs. Halsey Wood.
156 Fifth Ave.
New York City.

My dear Mrs. Wood:-

I enclose herewith six more station letters covering all the other stations in Siam which we have visited. I have sent these articles to the church papers as follows: "The Work of God in Chiang Mai" to "The Continent.", "A Grave in the Jungle" (about the Lakon station) and "Under the Pagodas of Petchaburi" with photographs to the "Forward", "In the Heart of Siam" (about the Pitsanuloke station) to the "Banner", "The Plain of Prae" to "The Herald and Presbyter" and "Missions in the Capital of Siam" (about the Bangkok station) to "The Sunday School Times". Please do not publish these letters otherwise unless any of these papers should not care to use them.

I hope you may be able to send copies of all the letters to all the members of the Board and to the names suggested in my last letter to you. I think I included Mrs. Speer in the list as one to whom I should be glad if you could send copies. I am sure that Mr. Hand and ~~Mr. Dulles~~ and I know Mr. Bulkley would be glad to get them. *Notes*

If I can I shall write individually to some of the supporters but I do not know whether that will be possible. I have tried to mention the names of the missionaries however in most of the letters so that you can send the letters to the supporters of the individual missionaries as well as to the station plan givers.

I hope that you are not more uncomfortable in New York this Summer than we have been out here. It certainly has been sweltering hot at times and we have a pretty steady temperature of between 85 and 90, but we are dressing more rationally than we do in New York and we have all been kept in good health and strength and having accomplished more than we had planned in Siam are now on our way to the Philippines ahead of our schedule.

With kind regards to all,

Very cordially yours

Robertson

[illegible][illegible]

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Board will carry this message to you wherever in America, and the
love of Jehovah dwell in your hearts and conduct."

"Forward"

1. 2000

17, 11.

The school is a small building, about 100 feet long and 40 feet wide. It is a single-story building with a gabled roof. The building is made of brick and has a small porch at the entrance. The school is located in a rural area, and there are no other buildings nearby. The school is the only educational institution in the area, and it is the only place where the children of the community can go to school. The school is a very important part of the community, and it is the only place where the children can learn and grow. The school is a very good example of a small, rural school, and it is a very important part of the community.

[illegible]

It would be a good thing if the home church could be dropped down of an afternoon in the Prae station, to share in the solution of these problems. One had to do with the question of the use of baptism. Baptism was found to be the most distinctive and impressive sign that a man had broken with heathenism, especially with the worship of spirits, and was prepared now to go in a Christian way and to trust Jesus Christ to deliver him from the devils of whom he had always lived in fear. But many were prepared to go as far as this, so had no knowledge of Christian truth, who had had no opportunity as yet to prove the stability of their Christian faith, or the worthiness of their Christian character, and who, if admitted to the Lord's table and entrusted with a Christian name, might bring reproach upon it, and might make Christianity a scandal. Should these men be baptized and then taught and admitted later to the Lord's table, or should baptism be deferred until men were deemed worthy of both sacraments? A second problem had to do with the Chinese Christians. The ever the railroad comes in Siam, the Chinese traders pour in after it. A Chinese evangelist had visited Prae, travelling at his own charge, and had brought twenty five of the Chinese to the church for baptism. They know little Tao, and the missionaries knew no Chinese. Should they be admitted, and if so, should they be required absolutely to close their shops on Sunday, and be disciplined if they did not do so? To close their shops meant the surrender at once of one seventh of their income, and perhaps more, as it threw them behind in the competition in business sharper than anything we know. Many of them, moreover, were only the agents of non-Christian Chinese principals, whose business they could not control. Still a third problem which is real in every mission field, is how to get native Christians to realize that the propagation of Christianity is the duty of every Christian, especially when so many of them are so ignorant, and know so little, and when in defense of what Christianity they have, they must often bear such subtle and cunning persecution. These and many other questions we met in these conferences.

It is evident that the work at Nan is now well staffed and well equipped, and the new force located at Prae is taking hold energetically. Mr. Callender of the itinerating work for which he is admirably suited, Dr. Park of the new hospital, and Mrs. Park of the girls' school in the absence of any female woman missionary, and Mr. Macmillan of the boys' school. Impaired financially by some over-expenditures in the last few years which must be made up out of their new budget, they are planning bravely for new work, and have before them as are to an opportunity as missionaries could desire. They enjoy the friendship of the people, from the Governor down. He called with them upon the Governor who expressed, in the courteous way which is characteristic of the Chinese, the friendly attitude of him toward all foreigners, but its special friendliness ^{toward those} who, like the missionaries, had come to Siam to learn the language of the people, to understand their hearts, and to do good. It is still as it was in the days of old, the men who love will conquer, and nothing can conquer them.

The great highway of the plain from Den Chai on the railroad seventeen miles from Prae, runs just in front of the mission compound. An unceasing tide of life moves to and fro upon it. Bullock carts, pack trains of oxen or of ponies, elephants and men and women. To whoever will come in, the gate of the compound is open, and to whoever is in need, those who dwell upon the compound will go out. It is a place like the man of old "who lived by the side of the road and was a friend of men."

In the heart of him.

. . . "Latong"

Half of him.

July 17th, 1915.

The extraordinary, but so often eccentric genius who planned the great railway system of India, dreamed of the day when the traveller could go by continuous journey by rail from Calcutta to Calcutta. Later builders have added to this dream and planned the continuation of the line from Calcutta to Singapore connecting the extreme southern corner of Asia with the north western corner of Europe. But this will not be the only route by which the traveller can reach Singapore, or ~~the~~ ^{one} ~~capital~~ ^{the} of him, which is better entitled than Singapore to be regarded as the terminus of this trans-hemispheric system. ^{one} ~~the~~ route we may take by Calcutta, Chittagong, Madras, Rangoon, Yunnan, and Hanoi, and Saigon, or we may take a quite different route and come via Berlin, Moscow, Irkutsk, Ulaanbaatar, Peking, Hankow, Yunnan, and Hanoi, and Saigon. Either of these two proposed railroad projects is entirely a dream. Great sections of each have been already completed, but it will be long before the second line is complete before the first.

Never comes to him, for this route will pass right down through the heart of him. It will be a long time before he can do this coming from the north, but he can already do it going up from the south. For some years the Royal Siam railways have been in operation from Bangkok northward to Pitanguloh, making possible in eleven hours a journey which, in the old days, required many days of slow travel by boat up the long reaches of the river he now. And here at Pitanguloh, in the very heart of the kingdom of him, is one of those groups of the kingdom of Christ from which a little handful of men and women, un-aided by the majority of their task, are seeking not to tear down the sovereignty of any earthly master but to extend the sovereignty of a heavenly one.

It is a wide and extensive field which is allotted to the Pitanguloh station. Northward along the he now river there are two hundred villages for which the station is responsible, and southward to Singapore not less than one hundred and fifty villages. Westward there are two other rivers which can be ascended from Pitanguloh, and eastward the whole field is open for three hundred miles to the frontier of French India. And the field is as difficult as it is extensive. During the good part of the year it is flooded, and even at the best seasons, heat and bad water for insects and discomfort are touring no easy matter, and call for a persistent and unflinching devotion in the heart of the missionaries who are willing, as we can be told on the islands which have been, to undertake the evangelization of this great field.

We were at Pitanguloh on a sultry, warm evening in the month of June. The long street from the railroad to the river was lined with the shops of Chinese merchants, who seemed to overflow under the Siamese in the markets, and the river was crowded with 1500 Chinese traders, more or less visible against the conditions than the white men, led on with his caravan. A brown river flowing under deep, steep banks, cleaves Pitanguloh in two. On the left bank are the markets and the railroads and the headquarters of the gendarmerie, and rising above these a beautiful, small, golden-roofed Kiening square over the hindmost temple we have seen in Siam outside of Bangkok. On the other side of the river are the barracks, with a mill in front, the government offices, the Lord Bismarck's residence, the home and institutions of the missionaries, and a large village population round about. In the evening meeting there came the little group of Christian believers, children of the school, some of these who were not yet Christians, but who were ready to hear what this new religion might have to say. The government

doctors, the advance guard of an increasing number of young men, trained in western medicine in the government school where they feel also the influence of the same Christian character and the earnest zeal of Dr. George B. McFarland, Dean of the school, and son of one of the early missionaries. Two officers from the barracks came also to the meeting, one of them the colonel in command, and we were associated more keenly than in the telling arguments of Dr. McFarland who had come with us to Pitsanuloke, as he set forth in his superb command of Chinese language and words of eloquence, the unsatisfactoriness of the scientific view of the world and its origin, which is all that adds to it of Dr. I must not forget, however, to mention the insects which attended this meeting. They came in immenseible swarms, and dropped down the necks of the women, and into their hair, and there was no escape from them except by going to lie under mosquito nets.

Pitsanuloke is one of the newer stations of the Siam mission, but it is building up rapidly and effectively the nice-reaching activities characteristic of our Protestant mission station. Dr. Jones has charge of the itinerant work, and makes his life reach as far as one man's life can go. He is at the head of the boys' school and the local church, and makes the proper fees for the missionary purpose of the school prevent its holding its own amid the Buddhist schools round about. The girls' school is in care of Miss McClure, with the competent help of Miss Lin, an attractive Chinese girl trained in the same school in England, which is sending out its influence for good all over the land. Dr. Hollan has charge of the hospital, and is erecting new buildings with contributions gathered on the field. He has worked out, in a very interesting way, the problem of hospital construction, complicated in central and northern Siam by the fact that every patient brings some members of his family with him to the hospital, and that they all want to keep their food and cooking utensils round about the patient's bed, all the time that their possessions are ~~in~~ only on the premises. Dr. Shellen has built a house separate from, but connected with the hospital, with small rooms with lock and key assigned to the patient, to which he is able to insist that all the things which have been only once in places for disease germs in the wards, must be removed. And the voice of the station to their part he fills in school and hospital and church.

Monday in Pitsanuloke was a full day, with church in the morning followed by the Sunday school service, interrupted only a little by a fog-light in the middle of the little open chapel, and not at all by a sudden light immediately before the front door. — With us only by one or two of the platform, and by one small round platform of five or six, who stood solemnly on the dais. Soldiers from the barracks passing by, stopped for a little while to listen, but did not come in. Soldiers were allowed to attend public meetings in Siam. In the afternoon, we talked and prayed together about the strengthening and extension of the work, and I wish we could help the church at home to feel in some measure the need of intercession in behalf of these far off, lonely workers. In the evening the young people met for their Christian endeavor society, singing, which is Pitsanuloke. We were able to gather the Christians around us, we could hear from the barracks near by the sustained and intense chanting of the troops, as, after the new fashions which are prevailing in Siam these days, they sang together their Buddhist prayers. We went on to the northern mission on our way, returning to Pitsanuloke some years later, and at the new barracks built it still in our ears, and in our hearts, and I think we shall hear it always, not as the prayer to which it was sent to be, but as a cry to Christ and a call to all who call Christ Lord.

the permission it has been given, proclaiming its message in the
side of the road, long with the multitude have come on their
pilgrimages to the pagoda on the top of the hill and the idols there,
who have never heard one word that has been said, respond a single
word in reply.

Dr. McIlvray ^{entered upon} the work here, and it was from this station
that he went northward in 1860 to begin the great work among the
people. Dr. McIlvray began here, and it was from this station
that he was called by the King to lay the foundations of the educational
work of the Government in London. Dr. A. P. Hillen began here the
long work of loving service of the people of Siam in which he has been
engaged for more than forty years, which has taken him far and wide
over Northern Siam and made him, among the Siamese, the most beloved
foreigner in the country. His missionary residences, still occupied at
the hospital and girls' school camp on the river, were built by these early
missionaries at the beginning.

One of the great problems of our mission work is the continuity. That is one of the
great problems of all mission work, namely how to secure its steady
development, uninterrupted. With the transfer of missionaries from one
station to another, or by their home furloughs. The Roman Catholics have
solved the problem by sending out their missionaries married, and
for life, with the understanding that they will never come home;
but that is not our way, and having a different way, we must somehow
devise a solution for our problem, so that the work will not be constantly
broken up and its policy changed. There have been long periods, for
example, when our girls' school has been entirely closed. Now, fortunately,
it is open under the competent charge of Miss Mercer, and is full of
happy girls, small, after the fashion of Chinese schools, where the
girls are not allowed to play as long as they are with us. But even
the little ones think their own schools. "Why was it that our little
David?" said Miss Mercer, examining the school on the Bible lesson the
morning that we were present at school service. I think, said one
of the little girls, "it was because the school was closed."

But for four centuries there is a large population of people.
They were brought from the North several centuries ago, and planted
as a colony of serfs. After all these generations they retain still
their distinctive dress and language, and are as sharply separate
from the Siamese as we are in the West. Such a continuance of racial
isolation could not have been possible among the tremendous assimilative
forces which operate in our Western life. Here, for the most part,
inertness conquers all tendencies ^{to change} of the tendencies which operate, do so
on the principle of inertia. It is not a living, complete
overbreak through such stagnation, and corner and up above the society
with the vital energies of life.

Several years ago, two American boys travelling around the world,
dropped in upon Mr. McIlvray and asked the privilege of accompanying
him upon one of his trips to the country. Mr. McIlvray was no friend of
them, but he cordially welcomed them, little knowing that these
two boys had to help him; ^{but} in due time he learned them, returning
home, they went his way, but with a great tent to be taken with
him, for public objects, and for sale in different parts of
his field. And these boys did, in a day's work, the church must do in
her way, steadfastly and unintermittently taking hold and never letting

go. I hope, said the chief priest of the old religion, to Mr. McIlvray
when together we called upon him in London, and had a long talk about
Christianity and Christianity. "I hope that you will stay in Siam." "I shall."
said Mr. McIlvray in reply. And Christianity will stay, through this
century, through all the time that is necessary, in order that the
purpose of Christ may be accomplished.

in the United States.

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half of π .

July 11, 1915 (Ray Herbert C. Spear)

Paris is not France and Bangkok is not B., but however we find in the administrative world, I think, have a much earlier time in establishing its case in behalf of Bangkok. Most are wives of the entire population of the city is found in the Bangkok nation or district. It is the only model city in the country with a complete administration of its own, and this administration is really a part of the central government which, from Bangkok, completely controls every aspect of the life of the kingdom. All authority is centralized here, and all officials are appointed here. All the taxes of the country used to send to Bangkok, and all expenditure made by the central government. Somewhere else in the world is there a country so completely and absolutely centralized, for a people whose interests of government and administration are focused in a single city? How can it be? Influence is being lost. This inquiry which would eventually influence this unusual city, would make it all felt to the ends of time. Where else in the world does the Christian church have concentrated to her the assembly in a single community of moulding a nation? Is

The elements and activities of life in Bangkok are such as to
 were we pure that we have to do with the most violent and
 and overabundance. It is a poly lot population. There are
 to mind the Chinese, Siamese, and different dialects; over
 twenty the same Indians and Malays, Chinese, and others. There
 are seventeen thousand Buddhist priests in the city; six hundred
 the thirty Buddhist places of worship and seventy in the suburbs
 of Bangkok. The great cities which have been life and industry are
 more powerful and developed far than in the country villages. This
 is a government monopoly, from the tobacco to the opium and
 yielding in a year a revenue of nearly \$5,000,000. ~~to the government~~ *to the government*
 Gambling and lotteries also furnished before gave to the government over
 \$1,000,000 a year. The first roll of the small officers
 to be paid twice a year will be for more than a third of
 his income from them, then the foreign government are willing to revise
 the tariff which limits to the collection of 5 per cent import
 duties. ~~to the government~~ *to the government* would have a fatal effect upon
 the working population of the city. It would be hard to stand right
 more recalling the inferno, than we see every afternoon and night
 in the enormous dice and gambling halls, where thousands of men and
 women crowd around the game upon the floor, the few who win, but the
 great majority lose to the Chinese millionaires who extend all
 their power to the gambling houses.

Other subtle influences operate against the forces and the power of the Christian Church. The inertia of very loyalty to tradition, the intervention of religion with all the social life of the people, the spiritual lethargy of its doctrine, its little power to sympathetic action, the pressure of the political system in a land where every man's obligation is to become a part of the government machinery, these and many other influences have wrought destructively

against the work which the missionaries have been doing and which in and which have drawn the life blood of the church to grow thin and die out everywhere in the high places of political life, more often in the recesses of private social life where the missionaries could not follow it.

There have indeed been many things to encourage. However have the indirect fruits of missionary work been greater, as both the government and the leading men of Siam are glad to recognize. "It is your missionaries", said the Minister of Foreign Affairs, "who first introduced the printing of the Siamese language." They built the first hospital and opened the first school. A missionary, at the request of the Siamese government was our first American diplomatic representative, and another at the same request, began the government school. ^{Missionaries} ~~They~~ ^{They} still lead in the education of girls, and they built and conduct what is still the only leper asylum in the land. Some years ago at a banquet given in honor of Prince Damrong, the leading statesman of Siam, the Prince said to the American Minister in a voice to be heard by all present, "Mr. King, I want to say to you that we have great respect for your American missionaries in our country and appreciate ~~very~~ ^{highly} the work that they are doing for our people. I want that to be understood by every one, and if you are in a position to let it be known to your countrymen, I wish you would say this for me. The work of your people is excellent."

It is in the work which we have just been visiting. We have seen it in the Bangkok Christian College and the Lang Lan school for girls, the best educational institutions for character building in Bangkok. We have seen it in the self-supporting mission press, which continues the tradition of the work which Dr. Bradley did in opening a printed literature to Siam. We have seen it in the Boon Itt Memorial Institute, built to commemorate the life of a Siamese whom many American knew and loved and whose influence still lives in this institution which is ~~the~~ ^a Young Men's Christian Association within the church, working for the young men in business and government service to send it crowded to the doors and beyond the doors one night with one of the best audiences of men I have ever seen in the far East. But most of all, we have studied the forces of Christianity at work in the effort to preach the gospel directly to the multitudes of the city. On one Sunday we went to nine different meetings, and knew that on the other side of the river there were two more, in all of which the people who sat or who stood for a little while, and then passed by, the Chinese and Siamese preachers and the missionaries, and foremost among them with his matchless command of the language, Dr. George B. McFarland, Dean of the Royal Medical School, who though not a missionary, is one of the best of missionaries, were preaching that gospel on which, though now rejected, all of Siam's hope depends. It is a great deal that is being done but it ought to be multiplied ten fold, and men and women to give themselves exclusively to the evangelistic work must be sent out, and all the latent forces of the Siamese church must be roused to deal with this great task, which calls as loudly as any task on earth for the unceasing prayer of the church at home. But it is a problem that will not be solved until at home and in Siam we learn the lesson of the words which Mr. Plummer spoke in one of our last conferences on the evangelization of the city. "What you have said", said he with deep feeling, "is true, and it can be done, if every Siamese Christian will give everything to Christ. I don't see any other difficulty but that." Can that difficulty not be removed?

at days in Iloilo.

July 31, 1915.

Coming directly from Singapore by a boat of the Spanish Mail Line which still runs between Barcelona and Manila, one of the few remaining ties which still bind these two peoples, whose interests for so many centuries were intertwined, we reached Iloilo last Monday morning. We should have come in Sunday evening but no pilot would venture out from Guimaras in the storm that was blowing, and a lay to all night, facing the storm under just enough headway to give a still lighter sight of a warning, yet friendly light, that flickered reassuringly red and white the whole night through. Ever since, we have not slept but wind and rain, except when nature stopped to take breath in order to begin again. All week long the storm warning has hung on the marine signal tower, and the little boat on which we were to have sailed to Dumaguete has not been able to put out to sea. We are typhooned here, accordingly, beyond the time that we had planned to stay. But it cannot be for long, and we are glad that it has been here.

It must be said at once that there is nothing here in the way of scenery. Neither nature nor art has done anything to make Iloilo a place of beauty or of interest. The best that can be said of it is that it is an old place, not without its importance in the ancient days, and ranking second in population and in commerce among the cities of the islands to-day. The city stands on a flat, just south of the Iro River at the southeastern corner of the island of Panay. Along the water front the storm of the past week has driven the waves in breakers right up into the streets. The down-pours have left great lakes of water on the highways and wherever the lots have not been filled in. The buildings are the simple Filipino huts of bamboo and thatch, or more substantial and spacious structures of frame or masonry, covered with the corrugated iron roofing which is spreading its bluish and eye-sore over all this tropical and oriental world.

The native home, the water buffalo, and the people themselves in their dress, their features and their music, remind one very vividly of Siam, especially of Northern Siam. One might be transported blindfold from one of these countries to the other, and, opening his eyes, be in doubt as to whether he was not still in the land from which he had come.

This island of Panay is a joint mission field, occupied by our missionaries and by the Northern Baptists. There are three provinces in the island. One of these is cared for wholly by the Baptists, another wholly by ourselves, and the third and largest containing the city of Iloilo, is divided between the two. One ~~part~~ ^{part} of the total population of 750,000 is perhaps 250,000 or 300,000 in the evangelization of this population scattered over a large area in small towns and little barrios, our share in the maintenance of a union mission hospital and a dormitory for boys attending the government high school in Iloilo, a necessary and fruitful ministry to the American population, and the establishment and supervision of day schools in districts which the government has not been able to touch, fall upon two men, Dr. Hall and Mr. Dolz and their wives and Miss Klein, our nurse in the hospital. None but men as efficient and devoted as these two could carry single-handed such a work as this, exceeding in its extent and difficulty the work of ~~many~~ ^{many} of our home presbyteries, and even of some of our home synods. They could not care for it in the effective and fruitful way in which they are caring for it, were it not for the fact that they work with half a dozen efficient Filipino pastors and evan-

gelists, who with them, constitute the presbytery of Panay, one of the three presbyteries which make up the

independent Filipino Synod ~~in which the~~ in which the ambitions and efforts of the mission and the natural desires of the Filipinos have secured for the Presbyterian church in the island, complete self-government ~~and independence~~. The action of our home church in promoting this independence of the church in the Philippines has been justified, as it was justified in Brazil and Japan by the growth of the church in its spirit of responsibility and self-support.

I wish that our friends at home who think that foreign mission work of different denominations are quarrelling together for the occupation of the field, might have been with us here this week in the conference with our Baptist friends. We carry on with them, as has been said, a union hospital and a union dormitory for government students who come from all over the province. We have a most happy distribution of responsibility which enables us to cover the whole field of the island as well as can be done with an inadequate staff of missionaries. We send our boys and girls and Bible women to the educational institutions of the Baptists at Jaro, and they make equally free use of our institution at Duaguete which is in the eastern half of this Visayan group of islands, of which Panay is the westernmost. We spent yesterday afternoon with our Baptist friends in Jaro and saw with delight the work that they are doing there. Their large industrial school provides a sensible amount of active education for more than three hundred boys coming from the farms in the little villages, who could not afford to get an education, unless they were given this admirable opportunity in a school where they can help to work their own way. The student body is organized into a self-governing republic with its own constitution and by-laws, of which the following is the preamble:- "We, the students of the Jaro industrial school, in order to maintain peace and order, to uphold justice, to acquire moral courage, to establish the liberty of intelligently choosing one's own religion, and in order to trust in ourselves in self-government, do hereby adopt this constitution and these by-laws." Boys cannot fail to go out from such a school to be truer and more useful men.

The union hospital of which Dr. Hall is now the head, is the only hospital in Iloilo, except St. Paul's conducted by the Roman Catholics, but without an American medical missionary. Dr. Hall is known and beloved throughout the island, and life after life has passed beneath his influence in the hospital, to emerge with health and strength restored, and also with character re-enforced and with a new and living Christian faith. Yesterday afternoon, at the dedication of the dormitory given by Baptist women in Minnesota with the understanding that it was to be jointly conducted by the Baptist and Presbyterian missionaries, the principal address was made by an elderly Filipino gentleman of the old school who, some years ago, had entered the hospital blinded by cataract, and with prejudices equally blind against evangelical Christianity; and who had come out with his sight restored and the eyes of his heart enlightened, to whom the Bible has become now the most precious and familiar of all books.

The work of such a dormitory as this is absolutely indispensable here, and it is heartily welcomed by the government educational authorities. The Iloilo high school is the only full grade high school in the island, and boys and girls come from all three provinces to attend it. Living in a strange city, they are subject to familiar temptations, and need the careful home influence which these dormitories provide. The government is its own dormitory here for girls, and both Protestants and Roman Catholics are doing what they can to provide for the boys. It is a wonderful work which the government is accomplishing in the

schools, in raising up a new generation who possess and are possessed by our best American ideals. The intelligent men and women who are directing these schools, realize that the important thing is to produce character, and they have heartily co-operated with the various religious agencies which are seeking to wield upon the lives of these boys and girls, the character-producing forces which will stamp out what the schools are doing in the classroom. One is specially impressed in visiting the government schools with the work which they are doing in the trades schools for boys, and in the domestic science schools for girls. Here in Iloilo the boys were making excellent furniture, and in addition to their bonnier house work, Mrs. Armit and Miss Lucas showed us in the government girls' dormitory the spotless kitchen in which the girls were working, and the rows of fresh jelly jars, prepared and ready to be used, and which were the result of just eighty minutes work, since the raw fruit had been brought in from the market.

This young Filipino life is all eager and plastic now. The boys were flocking around Mr. Doltz in a good fellowship which laid their lives open to the impressions which his strength and earnestness of character will stamp upon them. And last night in a heavy storm which put out the electric lights, a crowd of students came to the chapel and listened with an attention as silent as death and as eager as life, to what we had to say to them about character, and not the form of government and not material wealth, as constituting the true strength and power of nations. Most of the time the meeting was in absolute darkness, and Mr. Moody's old lesson that character is what a man is in the dark, came home, I think, with real meaning to many of these warm-hearted, attractive Filipino lads.

When these typhoon zephyrs subside and we go on from Iloilo to the eastern islands, it will be with a new appreciation of the opportunity which is presented here to true-hearted Christian men and women, and it will be with a new joy that we have met here just such men and women who are doing real work for their fellows and for the world, and who deserve to the last degree all the confidence and love and prayer which we can give them.

Robert E. Speer

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522 GRAMERCY

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U.S.A.
156 Fifth Avenue
New York

OFFICE OF SECRETARY

Dumaguete.
Aug. 6, 1915

Mrs. Malsey Wood.
150 Fifth Ave.
New York City.

My dear Mrs. Wood:-

You cannot know what strength of purpose it has required to write the enclosed letter. We are crossing a forty mile stretch of sea from one island to another in a government launch. Major Elliott of the Army in Cebu came all the way down to Dumaguete with a comfortable big launch to get us and to take us across to Tagbilaran and then up to Cebu. The sea is simply heavenly, little bits of playful white-caps coloring the blue waters, soft white clouds across the sky, islands all about the horizon, Negros behind us, Mindinao south of us, Cebu to the north and Bohol just ahead. This is no time for Guthrie and me to be working away in this fashion. We ought to be lying back in comfortable chairs reading and resting and enjoying the bliss that God has provided. Instead of that here we have to hammer away, furnishing these letters and keeping up with the correspondence that we never can clear away.

Still duty is duty and if we don't do these letters between stations, I am afraid we will never get them done between missions especially as there are reports to write up and other things to be attended to.

As you will see from this letter, we have had a lovely week at Dumaguete. There are some fine people there, there is a beautiful spirit in the school and its work, there is a great set of pupils and the work is surrounded by a feeling of gratitude and good will on the part of the community and the leading people of the province.

You will see that copies of the enclosed letter are sent, will you not, to the Church of the Covenant in Cincinnati, to the Church in Oak Park and to the churches which support Dr. Hibbard and Dr. Langheim and to the Womens' Occidental Board which, I believe, supports Mr. Glunz. I enclose herewith personal notes to the pastors of the Greenburg and Brooklyn churches. Will you please enclose these with the copies of the letters.

With warm regard to all in the offices

Your sincere friend

Robert E. Spencer

P. S. I am sending a copy of the Dumaguete report-letter to "The Herald and Presbyter."

A Fountain of Living Waters.

Dumaguete, August 6th, 1915

The trip from Iloilo by starlight round the northern end of Occidental Negros, and then by daylight in pleasant summer weather and over quiet seas, down the Panon Strait to Dumaguete, is an experience likely to abide enduringly in one's memory. Just such an experience, certainly, will be one of our abiding recollections of the Philippines. After a week of constant rain and tempest, we left Iloilo late at night in the little steamer "Hoichin". When the morning broke, the sea was all at peace, white sails of fishing boats and the little paddled, outriggered barotas dotted the water. To the south the mountain ranges of Negros lifted up their high heads. Sandy islands, covered with coconut palms, fringed the shores, and all the long and lovely day, we sailed down the strait with reefs to the west and on the east the green and rocky hills of Cebu looking not unlike some of the coasts of western Scotland. When the night settled down, the lights of the fishermen gleamed along the shores, and in a little less than twenty-four hours from the time that we had started, our ~~little~~ ^{small} steamer dropped anchor off the red light of Dumaguete and we saw the bon-fires which the Silliman Institute boys had built upon the beach, and heard their welcoming cheers, and the music of their band. It was just such a welcome as a like crowd of American school boys would have known how to give at home, and as we were carried ashore up the long, sloping beach, we looked out over the sea of eager, friendly faces, we could not but wish that Dr. Silliman and Dr. Ellinwood, who together furnished the lifts and the fore-sight which established this work, might have been with us to see the great thing that they had done.

For Silliman Institute at Dumaguete has become a fountain of living water for all the central and southern Philippine islands. The morning of the day of our arrival, it enrolled 699 students, and two more came in during the day. Three hundred boys, eager to come to work their way, have been refused this year, as the school has no room for more; and cannot, without extension, enrolling it to take more pay-students, or endowment, increasing its resources, carry the burden of these hundreds of additional working students. Every spot on which a boy can sleep at night, is already full. It was a sight ~~planned~~ ^{planned} with lessons, to go out the dormitories after lights were out at ten o'clock, and to see the tables and floors and every square foot of the verandahs covered with boys on cots, or on their simple mats, packed together like fishes in a tin. A movement for enlargement has met with enthusiastic support among the parents of the boys, and those fathers who are eager to make it possible for their sons who have not been able to get in to enjoy the benefits of the institute. Fifty thousand pesos, nearly half have now been pledged and the missionaries hope to raise 50,000 more in the island themselves, which they ask the home church to duplicate with another 50,000.

Dr. Silliman's idea was to found an industrial school, and the industrial element with a agriculture added, is conspicuous in all the life of the institution. For some part of his course, every boy has to study agriculture and carpentry, and 226 boys are working their way through by means of the shops, and by doing all the work that boys can do in the school. Chiefly with boy labor, also, the school buildings have been built, the grounds put in order, the improvements made, which have turned that fifteen acres are now a piece of waste, hunted wilderness, in one garden spot which has been an object lesson to half the Philippine archipelago. It is one would like to see that kind of work

these boys can do, let him go to the Philippine Islands' section of the San Francisco Exposition, and look at the Silliman Institute exhibit. I have seen beautiful pieces of furniture here as we have ever seen any here, especially desks of exquisitely grained wood made entirely by these boys, many of whom a few years ago would have looked down with contempt upon all such toil.

Silliman aims to be a sort of combination of the Mt. Hermon school and Boston Institute and Williams College of the Philippines Islands, and has already laid its hold upon the confidence and affection of the islands. It is one of the four institutions whose art degree is recognized by the University in Manila. The other three are two Roman Catholic schools and the Art department of the University itself. However one goes through the islands, he hears only praise of the work of the Institute as a school, and yet more of its influence on manliness and character. It is beautiful to see the pride of the province of Oriental Negros in the institution, and the good will of the insular educational authorities toward it. One of the most inspiring meetings that we have attended on this trip, was held in the great hall of the institute last Wednesday morning. Five hundred students from the public high school and lower grades, crunched in a body from their own buildings at the other end of the town. All the leading officials of the province came, the Governor, the ex-Governor, the Treasurer and three members of the provincial board, the members of the assembly, the local judge and the land holders who, from the beginning have welcomed the school and rejoiced in it. Every spot which these visitors did not occupy and on which a Silliman boy could stand, was crowded. To look out on this sea of young, earnest, ambitious life, to speak to it in English, to realize that every word was understood, to feel the thrill of all the possibilities latent in these responsive ~~hearts~~ ^{hearts}, was to realize as Dr. Silliman and Dr. Eilenwood must surely realize now in the life from which they look down upon Dumaguete, the wisdom and far-sightedness and patriotism with which they wrought in founding this center of life and power for these islands.

The public schools brought with them to this mass meeting, hundreds of bright Filipino girls, but when they were gone and the Silliman students met as in of old, there was but one solitary girl in their number, one who, ambitious for a college education, had sought and gained admission to the Silliman classes. It was a tribute to her character and to that of the boys, that she was able to take her place and do her work with perfect tact and propriety. Scores of other girls in these central islands have the same ambition. Last week Dr. Hibbard, the efficient and trusted head of the school, asked how many boys had sisters who were anxious to come to the girls' department, and was answered by sixty who instantly raised their hands. It is with the hope that the way may be opened for their daughters to come, that many of the fathers are giving to the extension fund. There are thirty Chinese boys also in the school, representatives of the 30,000 Chinese who are in the Islands, and who constitute the mercantile class. The Christian church has been able to do but little for this body of shrewd, prosperous, influential men, who know but that through these Chinese boys at Silliman, the right door of approach may ~~be~~ be found?

This eastern half of the island of Negros has been from the beginning hospitable to American influence. The people welcomed the American government at the beginning, and in every part of the province the evangelist as well as the school teacher has had a ready access to the people. Some of the Roman Catholic priests have in deed antagonized the public schools and here and there have been able to break them up by withdrawing the children. But in few other parts of the islands has the influence of the old church been as weak as here. In the town of Ambion here the people have built, unaided, a beautiful evangelical chapel, the old Roman Catholic church is in ruins. In the revolutionary days, when the Filipino people rose against the priests and drove them out and burned the church. In Ambion the church cannot now raise money enough to re-roof the still standing walls of the great

~~church~~ building, but the people of the town have given an thousands of pesos for the fund for the enlarging of Silliman Institute. A few miles north in the village of Polo we found no Roman Catholic church at all, but an evangelical chapel, neatly decorated, built by the people themselves, stood in the midst of the rather doleful little village, testifying to the gratitude of the leading man in the village who had been delivered from the bondage of the opium habit and who ~~had~~ the evening shadows gathered in about his life, had come while we were in Dumaquete, to meet the end which he did not fear in the Christian peace of Dr. Langhin's ~~little~~ hospital. Just north of Polo also we visited the church in Tanjay. It faced the old and dignified, but dilapidated Roman Catholic church, the oldest church in the province. It had been blown down by a storm two years ago, but its people with their own resources were rebuilding it, and were setting it just where it had stood, confronting with its active, happy life, the great and lumber building of the old church. On our way home from visits to these chapels, which cheered our hearts and in which we sought to cheer the hearts of others, we passed, just before reaching Dumaquete, through the village of Sibulan with its little chapel conducted by its leading elder who is also the presidente of the village, and who with his wife, at their own charges, studied last year in the theological school of the mission at Manila, that they might be better fitted to teach the living gospel.

Five ordained Filipino pastors are working in this province, one of them with a church of nearly a thousand members, and another with a church of over five hundred. In addition to these pastors, there are twelve elders and five evangelists, several of them supported by the churches.

Our week here in Dumaquete and the surrounding field has been a week of unalloyed delight and inspiration. We are on our way now across a blue and rippling sea from Dumaquete to the island of Bohol, to visit the station of Tagbilaran. The white ~~and~~ clouds are resting on the horns of Negros, the noble mount in peaks that lie behind Dumaquete. The palm trees and the flag waving over the school, have faded out of sight, and with them the seven hundred Silliman boys who crowded down to the beach to cheer us off, and the little band of American men and women who are putting their lives into these young and plastic lives which God has given to them. Now while the memory of it all is fresh and vivid with us, we want to report these impressions, and to bear tribute to the devotion and the efficiency and the Christ-like love of this little group of missionaries, carrying each of them double or treble burdens and pouring the very blood of their souls through this school into the life of these islands.

Richard W. Allen

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U.S.A.
156 Fifth Avenue
NEW YORK

OFFICE OF SECRETARY

S. S. Mindoro.
Aug. 13, 1915.

Mrs. Halsey Wood.
156 Fifth Ave.
New York City.

My dear Mrs. Wood:-

I enclose herewith three station report letters, namely Tagbilaran, Cebu and Tacloban. I have sent the first of these as an article to the Herald and Presbyter, the second to the Banner, and the third to the Continent.

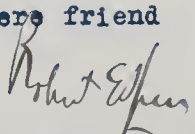
I enclose a letter to Dr. Sneed of Pittsburg. Will you please send it to him with copies of letters on Cebu and Tagbilaran. I am not writing to any of the churches supporting missionaries in these stations except this letter to Dr. Sneed.

And did I make it clear in my previous letters that I was not writing to the churches or societies supporting individual missionaries in the stations that we were visiting but was leaving it to you to do this, sending these stations copies of my letters. If, later, I find it possible to write some of these churches, I shall do so telling them that they either have received or will receive from you copies of the station reports that I have sent.

I wish you could be with us this afternoon. We are on board a light house tender going from Tacloban to Legaspi. We have it all to ourselves and it is like a big private yacht. We are steaming up a narrow strait between the islands of Leyte and Samar with mountains and cocoanut groves and little villages and jungles and beautiful islands all about us. Just this minute we are going by a most picturesque old stone fortress built on the top of a hill overlooking the strait as a watch tower and protection in the old days against the Moro pirates. Thus far our trips between stations in the Philippines have been just like picnic excursions. They have barely sufficed, however, for us to keep up with the correspondence and articles, and once in a station there is no rest for the weary. But we don't want to waste a minute of time and I think we can't be accused of doing so.

With warm regard to all,

Your sincere friend



P. S. Please add to the list of those who are to receive these report letters the following names, if I have not already sent them, Mr. E. S. McMurtrie, Huntingdon, Pa.; Mr. Wm. McM. Speer, Sparkill, N. Y.; Mr. W. L. Green, Pasadena, Cal.; and please send them any back numbers.

"Gerald & Frechter"

U.S. DEPARTMENT OF COMMERCE
BUREAU OF ECONOMIC RESEARCH
WASHINGTON, D.C.
RESEARCH REPORT NO. 100
JAN. 7, 1916.

Anguilla is one of the smaller of the large islands of the Virgin group of the Caribbean, and is situated on the southwestern corner of the island, and the capital, is the name of the three municipalities, Dr. J. W. Smith and Miss Bennett, who are responsible for the development of the 275,000 people. It is called to Anguilla from the word, "Anguilla", over a mountain which is on our way from Anguilla to St. John, Puerto Rico to the south, over the mountains live and are called to reach the 10,000 people of the island of St. John.

The people living in the village around the edge of the island or on a little distance inland. They were told that in the village by the influence of the church, whose priests, sent out along the coast, sought to keep the people near at hand, and to develop the development of the interior. A patient upon the three rivers, however, on the left hand, the people of the island have lived behind those of other sections of the Caribbean, but the government has built a road into the interior, and has encouraged the development of its agricultural resources, and the education of the people have advanced. The first part of the entire education is now found in the public schools of the island. The people have been free to practice political activities. The law and order over the province, which embrace the whole island, various influences have manifested those good seeds of the island, which flourish and bear fruit wherever they fall. In fourteen different centers there are groups of syncretic believers gathered. They are representatives of a number of these congregations, and nothing could have been more natural, and at the same time more surprising than the year in which the school has been brought into the village. The school, which is now growing out of the work of a man who had gone to the medical school in Cuba, to get a piece of steel removed from his eye, and who after he had secured relief, lingered about watching the children and studying the religion, the time which he had spent. A number of his trials, and his personal experience of its law, he came back to spread Christian literature, and to gather a group of believers. In the southwestern corner of the island, the congregation had grown out of the work of a man and woman who had come from St. John's mission, to live in the open air under a palm tree near the town's old house, in the hope that the night time of an insipid tuberculosis.

In 1911, shortly after the church had grown from a beginning with and now to thirty six, there was heard the school in the open, and had been a friend of his, the religious priest in Cuba in the same before there was any religious liberty, and so with the American occupation army the school was built, and enlarged. It is important to the school has been brought in by some of the men, and who otherwise are ignorant in their surroundings. And so in fact the school says to show how an influence about success, the truth of the school has been shown, and in the church, and that is characteristic of it, the government and home living features.

One of the things which, at the beginning, obstructed the school was, in the end, turned out to be further on. In the old days, all the churches were under the control of the Roman Catholic church.

which could have been avoided in the future by the church for authority. The one of the things which the church is doing in determining

men from joining the voluntary burial society, and he drew that they
or their families might be buried therein. It is known a man who had
been converted in the island hospital, who refused burial for his
little child by the church. When he applied in the neighboring
parish of Toria he was refused there also. The father, accordingly,
buried his own little one in his own garden; and as this was against
the law, came to the military and reported what he had done to the
military officer. The officer said that the matter did not concern
him, but was reported to the civil with the result that an official investi-
gation was sent down, and the ultimate proclamation was issued
by the Governor General of the Islands to be posted throughout Honolulu,
announcing that burial should be refused to no one and that municipal
cemetery must be opened wherever they were required. The new procla-
mation was recognized far and wide as a triumph of the people over
priestly domination, and one great obstruction to the progress of
free religious inquiry was shattered. A burial place for one's dead
has never been denied, by those who mourned, a civil burial society, and
even so obvious a matter of justice as this of the Government, and the
introduction of a new and revolutionary principle in Honolulu.

Dr. and Mrs. Graham have won a warm place in the confidence and
affection of the community. When they returned from their recent
travels, the whole community welcomed them, and the Provincial Board,
the political administrative body of the island, passed the following
resolution which the Governor transmitted to Dr. Graham:—"Whereas
Dr. and Mrs. Jas. W. Graham have returned to this island after an
absence of over five years in Europe and America, and whereas not only
will the members of this Board but all the people of this province
fully recognize and highly appreciate the medical services rendered
by the said Dr. and Mrs. Graham in this province during the past
five years, now therefore be it on motion of the Provincial Governor
resolved that this Provincial Board, representing the people of the
Province of Honolulu, hereby cordially welcome the new arrivals, wishing
them continued success and happiness." The first business of the day,
the Filipino company controlling the automobile transportation of the
island, had sent Dr. Graham a free pass for use on his car.

The mission chapel was packed to the walls, and the windows and
front doors were out to the middle of the road were crowded with
listeners at the evening meeting during our visit. The Governor, the
school teachers, the business men and women of the community, were
present and the evening ball from the beautifully picturesque
old mission church on the bluff overlooking the bay, called some of the
audience away. If ever there was an open door for the gospel in this
land, it is in the Philippine Islands to-day.

I heard a group of the Christians who had come in from the differ-
ent congregations what it was in Christ and His gospel which gave them
so much joy. "It is the Holy Spirit who gives me most joy," said one, "and
the study of the Bible that leads me to the Holy Spirit of the Holy
Spirit." "My joy," said another, "is the liberty of each soul to find
the truth." "Yes," said another, "is the happiness of teaching the
wealth of the gospel with others." "Yes," said a fourth, "is the
thought of the mercy and pity and love which God has toward all who
are in need." "Yes," said a fifth, "is that Christ is the corner stone
who has come down to us and that we may walk in the light." And one,
said a gentle woman, in her quiet frankness, "is to know that the
only law that we must obey is the law of Christ. As happiness comes now

on to the end of life, is that I may follow Christ, and that though
there are foes and temptations around, I can trust in His love
with whom I will walk always. It is the joy and the peace and the
knowing this to tell it to others." It is indeed.

Robert E. H. H.

RECEIVED
JAN 11 1915
U. S. DEPT. OF AGRICULTURE
BUREAU OF PLANT INDUSTRY
WASHINGTON, D. C.

Banner

Jan. 11, 1915.

The island of Cebu is one of the most ^{though not most} prosperous islands of all the Philippines. In the old ^{times} it was one of the most lawless and disorderly, and its mountain valleys were a hotbed of insurrection in the early days of the American occupation. Now it is one of the most tranquil, happy, well-contented, of all the provinces. It has suffered from drought and famine and cross-bearer plagues, but the ^{good government} and complete suppression of brigandage, the increase of the cultivated areas, the security of the people in the possession and enjoyment of their crops, the development of beautiful roads, the opening of a railroad running a good part of the length of the island, the increase of intelligent and the growth of true religion, have been some of the influences which have spread a spirit of peace and harmonious throughout the island.

Not far from the fine new dock which the government has built, in the night we saw all the principal streets, houses and old black spots, flooded over and walled about, marking the spot on which the first was first celebrated in the Philippine islands. Nearby is the church of San O-Sio, a little wooden doll representing the Lord Jesus, whose worship calls forth the deepest devotion of the Christianized natives, and the old church. ^{Or} beyond is the oldest street in the Philippine islands, with the low ponderous buildings still standing which the Spaniards built four centuries ago. Across a little street, a gun-shot from the land, is the small island of Mactan where Magellan was slain on the most distant of all his voyages. There is the historic of those who are forever. It is not a wooden cross or a tinseled decorated doll, nor the massive walls of ancient conquests, nor adventurous graves, which are bounding Cebu to-day, but the living forces of rule and freedom. And if any American thinks only of the country, or only the value of the first it has done in the Philippines, I wish that he could have made a visit to Cebu with us. However, we can say that the wisdom of our action here in the first place, or of the course which we should pursue in the future, they could not visit the island of Cebu without an overwhelming realization of the beneficence of the work which our nation has done here. Apart from all the material benefits which have been brought to the people, the evidence of which is written all over the island in improved homes, better dress, increased prosperity, there are the unmistakable signs everywhere of a free and intelligent spirit and character, a confidence, a cheerful and friendly quality of conduct, such as was the whole atmosphere of life here so different from the atmosphere which we found in the so-called Philippines.

Such a visit to Cebu is a tonic to missionary faith. If there is any wonder of the activity of the church in Cebu, which has the privilege of calling this island station its own, who doubts the value of the work which the church has been doing here. All the people to do it in the past and now. The mission compound, located at the north terminal in the early years, in the best of the island, and the scene in the island. Since sold off the original purchase, have reinforced the mission for the cost of the whole piece of land which now stands in the most desirable section of the city. At either end

are dormitories, one for boys and one for girls, coming up from distant places to attend the Protestant High School. Just back of them are mission residences, and in the center of the whole is the beautiful little church, built in memory of Mrs. Bradford of New York City. All the buildings are of uniform architecture, built of concrete, and admirably suited to the conditions. The nine different provinces have each sent up to these dormitories and to the school their friendship and opened community after community for themselves. Mr. Graham's athletic leadership and personal popularity have captured the young men of the community, while Miss Johnson, with her unusual personal gifts, has begun a similar work for the girls.

Mr. Graham loved the illustrations of the station very much, and in his leisure days and the conversations which grew up were centered from one end of the island to the other. One day after a visit to the great lake in the mountains, with one of the hill country missionaries, our only regret was that we could not have been with us very missionary work at the church at home and a heart of those people who do not believe in missions but who would have believed if they had been there that day. The beautiful little chapel which the people had built unaided was on a high hill looking out across the hills to the distant sea. The morning missionary tropical sun was so often and the delicious breeze that blew through the side-opens of the chapel. It was a beautiful day but the people had left their work and come from their little huts scattered among the hills, the men, women and children all together. Men, women and children, half fed, cultivating only little patches of ground, and dressed in rags and mud to the waist, were swarming on the edge of life. The hill country at home, and more of their poverty, was a cultivation of it or the trees the soil was so early cultivated, and none of our commonest contractions of that could appear with more dignity and propriety, or look more attractive than the conversation at Caba... In the morning and afternoon, and perhaps at noon, could one find more eager, responsive listeners than these men, women and children, red with more overflowing joy to the appeal of Christian faith and love. Missionary unbelief or indifference is simply impossible to one who has seen the reality of the work as we have seen it and such true and simple-hearted Christians as these.

The conversation on the west coast of the island was due to the work of one earnest, valiant evangelist. Mr. Johnson came out of the men reached by him but it was not long before he was convinced. "There was a thing to that evangelist said that no one could withstand. But he said moved me into God. After he had spoken for a time to me, he said, 'I cannot talk any more. I must pray.' I watched him as he prayed. His tears rolled down his cheeks. I had never known any life like it before. It lifted me right up to God." Words and ideas like these receive a background, and there that background is really authenticated, missionary work is done on the island.

But the work in the town of Caba was not done on the island. The work was recognized with joy. There had been leaders in the Christian work in the San Nicholas section of Caba but they were with a large designation of Christians went to Mindanao. They

had brought a care of help to Caba, and had done much to the work.

On the Island of Leyte.

Tacloban, Aug. 13, 1915.

It is easy to learn the names of the main islands of the Philippi-
nes, and to picture to oneself their general geographical
relationship. At the north and the south are the two largest islands,
Luzon and Mindanao, and it is interesting to hear almost everyone
who knows these islands comparatively speak with chief enthusiasm
about Mindanao as the richest and most attractive and valuable of ~~them~~
all ~~islands~~. Many emigrants are going south to it from other
islands, such as Cebu. Though the southernmost of the important
islands, it is declared to have the most salubrious and pleasant
climate of all, and to be better adapted to occupation and development
by white men than any other of the islands. Between Luzon and Mindanao
in a row stretching from west to east are the islands of Panay, Negros,
Cebu, Bohol, Leyte, and Samar. The Spaniards discovered them from east
to west, but in their present development and commercial expansion,
they can be ranged roughly in the contrary order. As yet, also, there
is no Protestant missionary work on Samar and we have seen on the
visit to the island which we have just completed, how much harder and
slower our work in Leyte has been than on Cebu and Negros and Panay.

Leyte ought to be a far more prosperous island than Cebu whose
population of 750,000 is half again larger than the population of
Leyte. The soil of Leyte is more fertile. Abundant crops grow almost
of themselves where patient industry in Cebu must struggle with the
soil and the hillsides which the industrious Cebuans cultivate to the
very crest, while broad reaches of the wide plains of Leyte lie untilled.
These two islands lying side by side furnish a striking illustration
of the truth that the happiness and prosperity of people do not always
depend upon their material resources, or the care with which they can
make a livelihood.

In Leyte, as in Bohol, however, the new tides of life are stirring.
Between eight and nine hundred boys and girls have poured up from
all over the province to the provincial high and intermediate
school in Tacloban, and over two hundred more have come up to the
traded school. The province claims more first class school buildings
than any other province and between a third and a half of all its
children of school age ^{are} in school. Ten evangelical congregations
have sprung up along the whole length of the island and the work in
the provincial capital among the high school pupils is scattering,
as it is in every province where we have missionaries, an intelligent
and sympathetic interest in the Bible and the Christianity of the
Bible through all the municipalities and out into many of the barrios,
or villages of the province.

The happy arrangements of missionary comity which prevail in the
Philippine islands, have assigned the islands of Leyte, Bohol and Cebu
and one half of Negros and a little less than a half of Panay, to the
Presbyterian missionaries. The missionaries have wisely gone straight
to the capital of each province, and wherever they have been able to
do so, either a hospital for the sick or a dormitory for high school
students or both. In Tacloban there is opportunity and need for all
of this, only the church, however, has been complete as yet. The
hospital is to come next, and no one could see Dr. Miller's clinic
without appreciating the necessity for it. The waiting patients were
packed together on the front porch of his house, some of them were
cared for there, while others were led through the living-room into
the dispensary and operating room adjoining the doctor's bedroom.

have built a central church and

Under the house, one large room was filled in part with patients, in part with high school boys using the room as a dormitory. A specially serious case was cared for in a temporary room bearing in under the front steps. For a year this has been going on with Dr. and Mrs. Miller so happy in the midst of this daily invasion of their home by suffering and disease, that they have begun to wonder if they can be happy ^{well} with a new hospital and a physician's residence attached to it, which they hope are long to be in with such funds as are now available.

Dr. Miller and Dr. Rath, his ministerial associate in the work in Leyte, who did much of the pioneering work in the field, have met from the outset more than the usual prejudice and opposition. Even yet there is no municipal cemetery in the city releasing the people from the petty tyranny which the old church exercised through the control of the burial soil. The ~~old~~ foolish things common in South America and in the earlier years here, such as jeers on the street at Protestantes, and stones on the chapel roof, are still met with in Tacloban. But all this is wearing away. One of the very priests who still publicly warns his people against the Protestant doctors is privately the Protestant doctor's patient. And the old blindness and bigotry are gone forever from the minds of the eager and responsive boys and girls who, away from their homes, many of them living in lonely little groups in cheap boarding places throughout the town, are wide open to friendship and interested in all that they hear when they come to the evangelical church. Dr. Rath who is at home on furlough now will, I think, find an appreciable difference in the sentiment of the people when he returns. Dr. Miller says that often now as he goes to and fro on the country roads on his motor cycle, the people will come running out from the houses to fling him with the American flag and invite him in. Genial good will and ~~hearts that know~~ no limit of sympathy and stop at no trouble are doing here in Leyte just what they cannot be prevented from doing anywhere ~~in the world~~ ^{on earth}.

Those who believe that the Roman Catholic church is the most efficient and best administered organization in the world, will be disillusioned here, if they are not nearer home. The policy of the church in these islands has been one long series of blunders, ^{and} ~~and~~ ^{frustrates} the conditions which prevail in most of the Roman Catholic ^{here}, are such as would not be tolerated for a day at home, either by that church or by any of our evangelical bodies. Tacloban is supposed to be a strong Catholic center, but its great church, unroofed by a typhoon several years ago, is still only a shameful and dilapidated shell. A few thousand dollars would restore it. Part of the influence which the church has inherited, it ^{still} possesses, but only part and it is displaying in the community, not one adaptation to new conditions nor one ~~vital~~ out-putting of vital energy.

Here as everywhere we have seen the clean and efficient work which the American government has done for the benefit of the Philippine islands, good roads kept in excellent order, efficient schools crowded to the doors by the young life of the islands, courts with honest and capable judges, revenues faithfully handled and wisely spent. Services like these penetrate deep, but they cannot penetrate deep enough. Somewhere more is needed in the regeneration and mastery of life which only Jesus Christ can supply. But what can supply Him? We know, because we have seen, across the whole width of the Visayas from Iloilo to Tacloban, the men and women in whom He is at work, giving Himself through their gifts of themselves

R. H. Miller

"Presbyterian"

No. 78 107 in Manila

Sept. 4, 1911.

At the northwestern corner of the old walled city of Manila, beyond the walled gardens which were once the heart of the city and near the little square of Luneta, looking out upon the sea, stand two monuments. One is in memory of the two great forces which shaped the life and history of the Philippine islands for four hundred years. It consists of a heavy pedestal on which stands a cross upheld on one side by a knight and on the other by a Jesuit priest and the soldier who began the rule of the Roman church and of Spain on the island of Luzon. The other monument is in memory of Rizal, the Filipino patriot, ~~who~~ ^{who} shot as a revolutionist in 1896, whose protests against the ~~first~~ ^{first} order of injustice were the forerunners of the new day that has dawned. ~~His~~ ^{His} statue ~~stands~~ ^{stands} in almost every city in the Philippines, and the very mention of ~~his~~ ^{his} name brings an almost universal silence to the best young life of the islands to-day. And who erected these two monuments? Neither the Roman church nor the Spanish government nor the party of the revolutionists. The American government reared them in candid recognition of all that has been worthy in the past, and in fearless acknowledgment of the spirit of ~~the~~ ^{the} ~~islands~~ ^{islands} and it is this desire honestly to deal with facts and unselfishly to advance the true interests of the people which the traveller coming to the Philippines from inland the Atlantic settlements feels at once as a fresh and exhilarating thing because the acceptance of facts includes the great fact that facts can be changed for the better, and the true interests of the people are conceived to include their admission to every intellectual and political privilege, and their development in true freedom and self-government.

However men muddle, there will be collisions of interest and will, and no great human problem like this of the Philippine Islands can be worked out by smooth and writing on a piece of paper. It can only be worked in the actual course of life by sympathy that can be patient and tolerant because they are organic. And after having been sufficiently in contact with the problem to feel at least the complexity and living movement of it, we are coming away with greatly increased assurance and hope. What Manila is now, what has been done for it, and the forces that are moving in it and in the islands, make a visit ~~to~~ ^{to} such as we have enjoyed both an education and an inspiration.

"This is a beautiful city" I said to a young Philippine friend who was going about one afternoon before we left, filling up the background and the convictees of ~~the~~ ^{study} of the city which wanted to be sympathetic. "Yes" he said. "It is no, but it was not a few years ago." He was saying no thing more either in depreciation of the past, or in praise of the present. / I was simply recognizing the fact that a great service had been wrought, and that the service was not yet complete. Let anyone come to Manila now, and talk to the Governor or to his fellow Commissioners or to any of the men, American or Filipino, who are carrying the real responsibilities of the Islands and let him look at the public improvements of the city, sewerage, water, lighting, roads, police, social institutions, schools, hospitals, and if he does not feel proud of what his country has done here, and grateful for the opportunity which has been given it, and friendly from the bottom of his heart with the people of these Islands and with their struggles

and aspirations, he surely lacks the capacity of either an inter-racial or a racial patriotism.

Our interest has been deepest, of course, in the contribution which even-lit Christianity has been making toward this great and praiseworthy advancement of a worthy and loving people, and we have studied, as was our business, the agencies and forces through which this free and living gospel force by the evangelistic mission is operating. The Episcopal, Methodist and Christian hospitals, the Protestant Episcopal and Methodist dispensaries to provide the moral help and assistance needed by the poor, and even crowding the higher schools of the capital, the Union Theological Seminary in which Dr. Rodgers and Dr. Wright of our own Presbyterian mission are working with representatives of the other churches in training the ministry ^{for} the one great evangelistic body of the island, of which Methodists, Presbyterians, Episcopalians, Christians, United Methodists, each recognize themselves to be a component part, the training schools for Bible women of the Methodists and the Presbyterians, all separate because of the necessities of dialect, the many churches including a beautiful new Episcopal church built not for the non-Christian Indians but to join with the other bodies in the unavoidable duty of reaching the great masses lapsed from all vital connection with the home church, and especially the great bodies of younger men and women looking for intellectual and religious leadership, and unwilling to accept it from anyone who dare not say to them "Ye shall know the truth, and the truth shall make you free." ^{for} *These agencies or forces have been more effective than these in advancing the new day.*

The last Sunday evening of our stay in the Philippine Islands, I spoke at a union meeting of the Methodist and Presbyterian churches in the London district of the city. The large church and Sunday school room were packed to the walls, and the doorways decked with listeners. The young women from the Philippine training school, where Miss Bartholomew and Miss Lodge and Miss Langan are training women evangelists, Bible women, pastors wives and girls who in many capacities will go out to change the life of these islands, were there in a body, finding anthems as acceptably as they can be sung at home. As I looked out over the multitude of eager and reverent worshippers, I could not but contrast this day with the day that I passed by the Philippine Islands through the China Sea eighteen years ago. Then there was not an evangelical church in the islands, now there are nearly five hundred. Then, I suppose there was not a Filipino who was a member of an evangelical church. That evening I was looking out over hundreds and hundreds of them and knew that for every one hundred in the room that night there were ten thousand more throughout the island. Who can forecast the fruitage of the future when the tides of life which are just beginning to flow, have risen to their flood?

I don't just omit to mention the great agencies of the new life in Manila, the work of the American Women's Christian Association both for Americans and for Filipinos, the Filipino Association having just completed a campaign for a thousand members, and the Union Church for Americans of which the Rev. Bruce E. Wright, a Methodist minister from Erie Pa. is the trusted and successful leader, with the support of many good men in the American community, and with no more useful helper than Mr. Sumner of our mission. Our work is an architect in living character and solidity to the buildings of other missions as well as our own, which deserves the highest praise.

Best of all, to paraphrase John Wesley's words, God is at work in Manila in and through and over all that his children are doing, and when the beginning is from Him, the end is sure.

Through the Coconut Groves to

Laguna and Tayabas.

Sept. 4, 1915.

Sept. 4, 1915.

It will not be many years before the traveller can ride continuously in an automobile over as good roads as can be found ~~in the world~~ ^{on earth} from one end to the other of the great island of Luzon. When that becomes possible, this will surely be one of the most famous and attractive motor rides in the world. Even now, when the road has reached neither the northern nor the southern end of the island, it is still possible to see on the four or five hundred miles of road now done, sufficient variety and beauty of life and scenery to justify a trip half way around the world. I think what the traveller would see and enjoy in the provinces of Laguna and Tayabas alone, would be sufficient reward, - the quiet blue island-studded, mountain-rimmed waters of the Laguna de Bay, the great inland lake of Luzon, the far reaching terraced rice fields, full at this season of the planters, men and women, dressed in bright colored garments and setting out the rice plants, the great forest-covered mountains and the perfect roads with close-out grass borders, ~~==~~ shadowed here and there by mango trees, and running for miles and miles through coconut plantations, rivers and little brooks, and at last at the road's end, the waters of the Pacific. It was full moon when we were in Tayabas, and mid-summer, and after an evening of moon light sifting through the palm fronds and the soft breathing of the summer night breeze, fragrance-laden, one can understand better how fair Paradise must be, to be fairer than earth.

Travelling through these two provinces, some of our most fruitful and encouraging work in the Philippine Islands. In Laguna, with its population of 156,000 and area of 629 square miles, Dr. and Mrs. Hamilton have organized eighteen congregations in sixteen towns, six of which are regularly organized churches with elders and deacons. I think we saw most of the schools and church buildings in the Laguna field, and met with three of the congregations. The oldest is in Santa Cruz, where Dr. and Mrs. Hamilton are living. The two largest are at Pagsanjan and San Pablo. Pagsanjan is a fascinating old place on a little river which gives the town water communication with Manila via Laguna de Bay and the Pasig river. One sees very few ancient Roman Catholic churches in the Philippines. The reason usually given is that the older buildings were destroyed by earthquakes. In Pagsanjan, however, the old church still stands which bears the date of its construction in 1690. Here the evangelical church also has one of its best buildings, erected entirely with money provided by the church itself, most of it by one earnest woman. San Pablo is the largest and richest town in the province, gaining its wealth from copra, the dried meat of the coconut. Scarcely another human being could have been packed into the church at San Pablo on our visit. Every seat was occupied, every square foot of standing room, the windows were crowded, the congregation reached beyond the front door down the walk, into the roadway. The poor were there and also the prosperous and there were duets, quartets and choruses enough to remind one of a similarly constructed celebration at home. The church in San Pablo, like many of our churches now, ~~has~~ ^{has} a young pastor trained in the Union Theological Seminary in Manila conducted by the Methodists, the United Brethren and ourselves. They are active, vigorous young men some of them with surprisingly good theological libraries in English. There is a great deal needing to be done in the development of methods of ~~the~~ education of the church membership in knowledge of the Bible and in active work, and most of our Filipino

churches are very high and in the latter of self-help that the Union Seminary, giving the training of all the ministers of the different denominations, has also the opportunity of training about the entire evangelistic ministry of the Philippine. I have not to its work with right ideals and true spirit.

It is interesting to trace the beginnings of the work in the different communities and see how almost invariably the first seed was brought by some lay Christian. The work at Bay, the town from which the line takes its name, was begun by a road forger who, a member of the same church in Manila and who, removing to Bay, at once began talking with his friends and acquaintances concerning his faith in Christ, and holding still more insistently at which he preached the Gospel as well as he could. Later, two who came to the town and were members of the Methodist Church in Manila, who were buying and selling goods, and at the same time talking of Christ wherever they went. So can we ever hope to cover like this whole unless we do it in this way. If only every professing Christian man or woman who has ever gone out of a American or Great Britain to the foreign field, for business or for pleasure, had gone with this Christian conviction to spread the Gospel, he should have borne the fruit of his mission by work which he now live.

The Philippine province comprises, taken on the north and east. It has a population of about 1,000,000 people, and our specially encouraging feature in it was is the interest by the native ministers of a large number of people in the Sunday schools than in the church membership. Cebu, the capital of the province, is a pleasant town on the west coast of the island. Moreover we have one in the islands, we have visible the high schools and intermediate schools, and have accepted every invitation that offered to go to them. We could not find more attentively, responsive, and enthusiastic audiences. And here it seemed they were especially open to such an appeal in behalf of duty and character, as was appropriate to make in a government school. On the wall near the piano in the main school room, hung the motto "Think the truth, speak the truth, do the truth." It is on the principle of that motto that their educational work is being done, and no one can estimate the enormous democratizing and ennobling and uplifting influence.

Mr. and Mrs. McGill who were in charge of the Cebu province, are at home on Furlough, but wherever we turned we met their influence, especially far up on the slope of one of the great mountains in the picturesque little city of Iloilo, through whose streets ran the clear mountain streams, an opposite whose old town Catholic church the people had taken a conspicuous old building, and adapted it to their use as a evangelistic hall. It is a specially built with a clear, white tile roof in poured without we spent a while sitting upon in conference that warmed our hearts with the various workers of the province who had come together, we were not surprised when at the close of the conference through the side open doors, a great troop of school boys of their way home from school swarmed in out of curiosity and remained with a slight when the roll call of the Gospel was put to them for as one would put it to boys at home.

The beautiful roads which have been opened through the provinces, are doing much more than transport the people. They are making it easy to travel from town to town and village to village, for only the roads like the old carts were bound in the mud of the ancient trails. And where the road runs the open square in our village we saw that it is not a characteristic of the insignificant village. The boys of the village were playing a ball game, the work of the day being done, and the girls in clean dresses were sitting on a bench, cheering the players. Behind them stood the old church, and for the coal pit in neglect. The treasurer of one province told us indeed that he was killing out the coal pits, but the new generation felt there were other things that were more worth while. Along the roads from town to town, such new ideas are running now. And on the highways the messengers of the Gospel and their message also pass. Were they not meant for this?

I have seen few places more beautiful than the bay of Albaj at the southeast corner of the island of Luzon. Westward are the great waters of the Pacific. Eastward are the green hills of Morogon. Northward at the head of the long, blue bay rises the almost perfect volcanic cone of Mount Marikina, eight thousand feet high, cloudless in the early morning as we sailed up the bay, but later, wreathed by the soft southern sea-moon with a crown of creamy white clouds ~~and the hills~~. Around its base in the midst of great plantations of hemp, varied with coconut and banana groves and rice fields lie the town and village, the plantation and the rice, as they would be called in the Philippines, which constitute the field of the mission station of Albaj.

of all, none and if they could only see their field and their tireless mission field, the Rev. Mr. Brown and Mrs. Brown, to work in it they would be told in the privates such has been given to them and would find it an enormous support which they have already given in order to get the urgent need of this open and responsive field may be met. Mr. Brown is alone in charge of the work in the two provinces in which will a population of 350,000 and of 100,000 with a population of 150,000. No criminal Filipino ministers and three evangelists are working with him in the eight congregations of Iloilo and the seven of Zamboanga and their fifteen primary schools.

[illegible]

shall see him face to face and tell the story saved by Prince.

In Albay itself, the capital of the province, Mr. Brown has a range of work which opens up limitless opportunity. There is a battalion of American soldiers here without a chaplain, and Mr. Brown with the help of Lieutenant Titus and his wife, is doing a chaplain's work with these soldiers. There is a Filipino cure in the city with outreaching missionary efforts in Legaspi and Boracay. The provincial high school is in Albay and here hundreds of earnest boys and girls come up from all over the province. Through a dormitory soon to be built Mr. Brown will strengthen his hold upon these responsive young lives with which lies the future of these Islands. There is a little American community also to be shepherded, personal work with all classes of people to be done, and the duties of an apostle and bishop to be met as far as a modern missionary can meet them in these two wide provinces.

Immediately to the north of Albay and Sorsogon lies the province of the two Camarines. Its work intimately associated with Mr. Brown's is now under the care of the Rev. Kenneth McDonald and Mrs. McDonald, with their headquarters in Naga, which is also the great center of administration of the Roman Catholic Church in the southern end of Luzon. An American Bishop is resident here, with schools, an old cathedral undergoing renovation, and a church containing a miraculous image of the virgin Mary about a foot and a half high holding a tiny baby in her arms. The annual fiesta of this image with its processions is so notable and even notorious, that it is said the Bishop thus far has found his duties elsewhere called him away at the time ~~so that~~. An honest and earnest Bishop in these islands can have no sinecure. With the friars orders fighting him and one another, with the inefficiency of business management which every one acknowledges in the church in the islands, and with the steady growth of free and independent thinking among the people, and with a past to carry, by no means empty of good but heavy also with unmission and short-sightedness, the task of any Roman Catholic administrator in the Philippine Islands is not enviable.

Camarines is a large province full of forests, with many sections unreached as yet by the wonderful system of roads which the American administration is spreading over the Islands. Much of the itinerating has still to be done on foot or by native boats, but by itinerating, by the work of the young Filipino evangelists, through the provincial high school in Naga, and the boys who have come up to the school and whom Mr. McDonald houses in a dormitory adjoining his house, provided through Mr. Fleming and his daughter of Los Angeles, by the little chapel in the heart of Naga into which the students thronged, and the doors and windows of which were packed with outside listeners when we were there, - the seed has been sown far and wide across the fields and the mountains of the province and the seed has life in it and a promise upon it. "It shall not return unto me void" is the word that cannot be broken. Nowhere in the Philippine Islands, however, has it seemed harder to win the women, but surely if anyone can do it by tact and love, Mrs. McDonald will succeed.

These are among the most fertile provinces in the Philippines. All around the rich slopes of Mt. Mayon, ~~stretch~~ the hemp groves, and at night the roads are full of the slow moving carabao carts, each with its yellow flare of light, moving down ~~the steep slopes~~ to the hemp warehouses in Legaspi. And there is a richer fruitage to be gathered here than the yellow fibre of the hemp. The work which Mr. Brown and Mr. McDonald are doing and the longing of the people for the return of Dr. Robert Carter whom ill health has taken back to the United States, and the open and even affectionate welcome which we met everywhere, are evidence enough of the accessibility of human hearts here to that love which finds not in hemp but in men, the riches which are prized of God.

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11 22 1915
OFFICE OF SECRETARY

En route Shan Hai Kuan to Peking.
Sept. 1, 1915.

Mrs. Halsey Wood.
156 Fifth Ave.
New York City.

My dear Mrs. Wood:-

We got to only three of the stations in Chosen, Seoul, Pyeng Yang, and Syen Chun. Mr. Day is sending you the letter for the supporters of the Syen Chun station as I did not get there and I enclose herewith a general letter on Korea which I am sending as an article to the "Sunday School Times" and which you can send as a report letter to any of the Korean supporters. I think you could send it at least to all those who give on the station plan to Pyeng Yang and Seoul or who support missionaries in these stations. The only individuals to whom I am writing regarding their support of the work in Korea are, Dr. Howard Agnew Johnson for the First Church in Stamford, which supports Mr. Swallen; Mr. Arnold of Albany and Mr. Pean of Cleveland who support Mr. and Mrs. Mowry; and Mr. Peters of St. Louis who is on your list as one of the station plan supporters of Seoul. I am telling them that they will receive copies of the enclosed general letter from you.

I have asked the "Sunday School Times" in case it cannot use this letter as an article to send to Mr. Scott the copy which I am sending to him. Will you please ask Mr. Scott in case the "Times" should do this to use the article elsewhere, either in the "Continent", the "Missionary Review of the World" or some other publication.

If you have not been sending copies of these report letters to Mrs. McCormick in Chicago, Mr. Stephen Baker, Mr. W. R. Moody, Mr. Henry P. Crowell of Chicago, will you not kindly see that they get them.

We had a wonderful experience last night. We reached Shan Hai Kuan late out before going to bed, went out by moonlight to the great Wall and strolled along the top of the wall in the moonlight. I have referred to it in the closing paragraph of the report letter. This morning, early, before we came away, Guthrie Speers and I went out to see it again to mark its far wanderings over the mountains which could not be seen by moonlight. We are well and happy and having a joyful trip to Peking where we are due to-night. You cannot know how happy our hearts are at the near approach of our homeward sailing.

With warm regards to every one

Your sincere friend

Robert Speers

En Route by Railroad ^{to} Mukden from Syen Chun, ^{Manchuria} Chosen.
Saturday morning, Sept. 18th 1915.

To the Friends of Syen Chun Station:

As we stood on the platform at Syen Chun this morning at eight o'clock waiting for the through train from Seoul to Mukden, Manchuria, ~~we~~ we could easily imagine we were in Minnesota. The crisp air had "life in it" as we Americans say, and contributed to our eagerness and enthusiasm in welcoming Mr. Speer, who had made the night trip from Seoul, and who stood on the steps of the train looking anxiously out to see if we were there. Around us in a circle stood the pastor Wang, and pastor Kim and a group of elders and members of the churches in Syen Chun ~~and~~ who had come down to bid us good-bye. In the two or three minutes available we introduced Mr. Speer all around, received the courteous farewells of the Koreans, and boarded the train a re-united and happy party. Circumstances had landed some of us at Syen Chun the night before, much to our delight, accompanied by a member of the Station, Rev. George S. McLune. Having had ^{supper} ~~supper~~ on the perfectly good "American" dining-car, we were ready, on getting off the train at six-thirty in the evening, to be shown about the mission compound. Along the winding, hard clay streets and paths, through the little country village we walked, followed by a company of Korean church members, and gazed at by the village folk with such curiosity and interest, that apparently it was not so much ~~the~~ ^{the} case of our having come to see the Koreans, as it was the Koreans coming out to see us. The center of interest was Mrs. Boardman the lady of our party. As we turned into a ~~long~~ straight street which evidently ~~was~~ had been built since the Japanese occupation and under their direction, we were told that the handsome and substantial-looking building standing squarely across it and ~~at~~ facing us ~~at the~~ was the Hugh O'Fallon Jr. Boys' Academy. The building had been taken as the starting-point for the new street which led ^{leads} straight-a-way from its front steps. Our pleasure in seeing and inspecting the plant was enhanced by ~~the~~ recalling the generosity and devotion of the friend at home who had established this ~~memorial~~ so fitting a memorial of her son. We stopped ^{only} a moment at Mr. McLune's house, ~~but~~ pressing on to see as much of the environs as possible, in the half-light of the early evening. Here was a new grey brick ~~the~~ building, the

the home of the Industrial Department of the Academy, and where machinery will shortly be installed; farther on is the farm-stead, where Holsteins and Cheshire cattle are warmly housed, in charge of a Korean keeper ^{living} on the premises; and now we scrambled up hill to the brick-kilns which constituted a small settlement ~~made~~ by themselves, made up just now of Chinese working under a Contractor who is trying to fill some rush orders for brick and tile for the new Boys' Dormitory, in process of being erected. It was getting dark rapidly, but we examined the whole plant amid the glances of the Chinese who stood about ^{curious,} ~~curious,~~ ~~at~~ ~~us~~ and apparently amused at our interest in the process of manufacture. Beyond and surrounding all this central compound, are between fifty and sixty acres of ~~farm-land~~ and garden and farm-land, all in splendid cultivation, the work of the boys, and furnishing the food consumed by the School. This land ~~runs to~~ extends to the surrounding hills, over and beyond which are some eighty or ninety acres more, belonging to the School, which are rented each year, and which produce an annual income very necessary for ~~the running of the~~ its current expenses. Coming down from the knoll where the kilns are, ^{we} entered the inner compound of the Girls School. None of the buildings here are new or modern, ~~these~~ being one-story, Korean in architecture, and long and rambling. The girls had just gotten back for the beginning of the fall term, and seeing the door of one suite open and the light from the kerosene lamp shining out, we stopped, with one of the Korean matrons, and looked in. Two girls, very ~~clean and neat~~ ^{neat} - looking in their white dresses, their black hair oiled and ~~made~~ plastered down in perfect lines, were seated on the hard clay floor, ironing. This process consisted in holding the light cloth garment up between them, and smoothing it over with what looked like a small iron frying-pan, filled with red-hot charcoal, ~~coals~~. How she could keep the folds of cloth from ~~falling~~ ^{as she worked!} over on to the hot coals, was a wonder to us. The young matron hurried off to another suite, where she showed us, a few minutes later, how they dried and ironed the garments ~~with~~ by pounding ^{them} with clubs, about the size of ~~small~~ ^{the} paleomon's "billy", laying them over a hard surface.

~~Passing on~~ As we passed on, we heard the bells of the famous North and South Churches ~~to be~~ in the village, (only a few hundred yards apart) pealing out a call to the Christians scattered over the surrounding hills, to come in for a special meeting. Pastor Yang had told us at the station that this meeting had been planned as a welcome to us ~~just~~ on receipt of Mr. McCune's telegram from P'yeng Yang in the afternoon, that we would arrive that night. We had time to step into the beautiful new "In His Name" Hospital, conducted by Dr. Sherrocks, who was in P'yeng Yang at the Mission meeting. Both the ~~two~~ Korean doctors ~~were~~ had already gone to the church, but ~~we~~ an immaculately clean Korean nurse smilingly showed us about. On looking into the women's ward, Mr. McCune remarked that one of the patients looked as though she had just jumped into bed from lying on the floor under it - that frequently Dr. Sherrocks found a woman lying under her clean white bed, in preference to lying upon it. ~~The women of the~~ ~~Beneficial Board may well feel a deep satisfaction in this~~ On the wall of the Hospital Office hung a memorial, presented to Dr. Sherrocks on May 14th, 1915, by the members of the Churches of Lyon Chun which read as follows:

"Congratulation"

At the ceremony upon the completion of the Mi Jong (Beauty of the East) Hospital. Twenty thousand yen, and more than 300 days were spent in the erection of this glorious, cloud-piercing edifice, that the lives of men on the way to the grave, might be saved. It is not in the power of man to repay the grace of the benefactors, but heaven will give them all blessings forever. The women of the Beneficial Board may well feel a deep satisfaction in this admirable plant and its equipment. Likewise would it be difficult to meet a great need more completely ~~and~~ ~~step~~ than the Women's Board of Philadelphia has done in providing the splendid red brick building for the Women's Bible Institute. When not being used by women, it affords ~~also~~ ^{also} accommodations also for the Men's Bible Institute. There are also buildings for the Women's School, as it is called, conducted by Mr. McCune.

and Mrs Lampe, where married women and widows are taught the Word of God, and instructed in domestic science and in industrial work. Small ~~but~~ native buildings for the childrens schools, and seven comfortable residences for missionaries, complete the ~~proprietion and building~~ equipment of the Station.

It was a gorgeous ~~light~~ autumn evening; the air had a tang in it such as one never feels in the tropics, and the moon, bright as ~~red~~ silver, made everything lovely with a bluish light. We wended our way down to the South Church ^{catching as we walked along} ~~where~~ the refrain from the hymn which the congregation was singing. Entering ~~through a door near the platform~~ we were as we mounted the steps to the platform ~~to~~ where pastor Wang and pastor Kim stood ready to greet us, our joy mounted high ^{at the sight of} ~~for there we saw~~ more than a thousand men and women, followers of Christ. At a word from the veteran Wang, they arose from their cross-legged position on the matted floor and stood, as a token of Christian greeting to the visitors. The pastor then expressed in a few graceful words, what, he said ~~was~~ the pleasure of the whole congregation, on our visit among them. Mr. McCune announced his favorite hymn "Glory to His Name" - which it seems he ^{on every special occasion} ~~for~~ asks them to sing, and a smile of went around. The congrega- ~~tion~~ singing lacked nothing of spirit and fervor, but was not exactly melodious, ~~or even beautiful~~. The people of Laos are the best singers we have heard. He don't know what he said, but Mr. Mallone described us ^{all} ~~as one~~ and then introduced us each one "for a word or two", beginning with Mrs. Bovaired. She stood on the side of the platform in front of the women, (~~for~~ ^{as} the women all sitting on one side of the Church ~~and~~ the men on the other, with a white cloth curtain hung between) for while she could be seen by the men, it would have violated the proprieties had she stood facing them. ~~and~~ In responding to our words of greeting and ~~heartily~~ exhortation and encouragement, pastor Kim said that he wanted to thank us for the effort we had made to visit them, and for the ~~new~~ words we had spoken, that he could see from the expressions of the faces how happy the congregation were over the meeting; that the Board, which we represented, was the first to send Christian missionaries to Korea, and though he had known of the Board for years, he had not seen

before, anyone connected directly with its management. That the Christians felt an intense interest in and gratitude toward those in America who had had part in sending the gospel to Korea, but ~~of course he feels~~ and they were eager to see and to honor them. He realized ^{showed} that it was ~~after~~ ^{the} the grace ~~and love~~ of God that had sent them ~~the~~ the truth, and that it had not come from man, and they wanted to give God alone the glory, but still that grace had worked in the hearts of people in America, and they had responded to it, ^{and had sent them the gospel} and the Christians of Korea would endeavor to respond in like manner, and give the gospel to their people. As one of the visitors had said, their lives and manner of living must be the most powerful preaching they could do. That it was a great source of comfort to believe, as another of the visitors had pointed out that this wonderful life which they had come to know was to go on forever, and was never to be taken away.

The visitors asked each other afterward if any more apt and spiritual word could have been spoken. ~~then~~ At the close of the meeting, a large group of women gathered about Mr. Barnard, eager to greet her personally and have her smile on them, the difficulties of the language being no bar.

We went to the homes of Mr. & Mrs. McLure and Mr. & Mrs. Whitemore for the night, thankful to God for our experiences in Japan Church, the center of a district containing 70 self-sustaining churches of Christ.

Dwight H. Day.

Eighteen years ago, Mr. M. Henry Grant and I visited Korea together, crossing from Nagasaki to Chemulpo on a small Japanese, British-built, merchant steamer. Last week I crossed from Shimoda to Pusan, a quarter of the distance of the old crossing, on the ferry of the Imperial Japanese Railways, on a beautiful big steamship built in Japanese ship yards. Then, we had to be carried ashore at ~~Chemulpo~~ Chemulpo across wide mud flats. Last week we landed at Pusan at big docks, beside large comfortable hotel. Then, there was not one foot of railway in Korea. Mr. Grant and I had to go up the coast to the mouth of the Tatong river in a dirty Korean coasting boat, with a perilous list, and up the Tatong river in a small Korean sailing skiff to Pyeng Yang, and from Pyeng Yang walk down over land, a week's journey to Seoul. Now the journey from Pyeng Yang to Seoul is made in six hours, and more than a thousand miles of excellent railway, efficiently managed, span the country from north to south and from east to west. Then, the China-Japan war had just ended, and Korea was probably at its lowest ebb, free from the restraint or guidance of China or Russia or Japan. There were no public schools, no good roads, no four wheeled vehicles, no just system of taxation or courts or government. The King was incompetent, and the ruling class ate the subsistence of the people, and contributed nothing to the prosperity or progress of the country. Now all this is changed. With characteristic efficiency, with the avowed and most honorable purpose of giving to Korea all that Japan has won, and of melting the two races together into one nationality, the Japanese have brought schools and roads and just laws and courts, the reformation of old abuses, the improvement of agriculture, the development of resources, and the earnest purpose to advance in every way the prosperity and well-being of the Korean people. It is a wonderful change which our eyes have seen.

We were fortunate in visiting Seoul just at the time when the Korean industrial and agricultural exposition was giving in the people in vivid and representative form, a picture of what the government had accomplished and purposed for the future. The extensive grounds of one of the old places, lying in useless neglect at the time of our visit eighteen years ago, had been utilized for the exposition. The great exposition buildings were in the best and simplest taste, and the exhibits would have done credit to any nation on earth. The admission fee of five sen, enabled almost any one to enter, and the government was arranging for the admission of many whom even this small fee of two and a half cents gold might exclude. It was beautiful to see the great white excursions of white-robed country people, many of them old men and women, brought in by the government officials, and carefully escorted in long processions through the sights of the city and the exposition. I was an inspiration to ~~the~~ watch the light which shone in the faces of the people as they saw what their country was capable of. Hundred of school children were being taken about in the same way. The exposition is an impressive demonstration of the efficiency and benevolence of the present government of Chosen.

These eighteen years have seen an equally wonderful progress in the work of the Christian church in Korea. Then, there were two Christian churches in the city of Pyeng Yang, a Presbyterian and a Methodist. The strength of these two churches then filled a visitor's heart with joy, for the Presbyterian church was really two churches, the congregation having so outgrown the building that the men and women had to meet at separate hours. Now there are ten churches of the Presbyterian and Methodist missions in Pyeng Yang among the Koreans, and two churches, carried on by the Japanese Congregationalists, one among the Koreans and one among the Japanese. We spent the whole of one Sunday going about from church to church and from Sunday School to Sunday school, and ending the day with two meetings, one for men and one for women that packed two of the largest churches. I wish that all the friends of the work in Korea might have

been at the men's meeting in the Central church, when two thousand men and boys crowded every square foot of space, and might have heard them as they sang, at our request, the hymn that we had heard across the plains on through the valleys of Korea eighteen years ago, "Not in, but to, blood of Jesus." Only a few days before, the General assembly of the Presbyterian Church in Korea had met with one hundred and fifty delegates from nearly a hundred self-supporting churches, and the following day we met with a large company of the Korean leaders at a feast when the address of welcome was made by the Secretary of the Foreign Missionary Society, which maintains, under full support from the Korean church, a foreign mission of its own in the Chinese province of Shantung. Here among these Korean Christians, one feels the old apostolic glow and warmth, and sees Christian churches which have been built up from the outset on a New Testament foundation of evangelistic zeal and financial self-support. The church is not without its problems. It leans heavily upon missionary guidance, and it is innocent and unprepared, as yet, with regard to the great doctrinal discussions from which no Christian church has ever yet escaped. But the childlike faith and the living experience are here, and the Spirit of God will surely make these ready for all that they must be prepared to meet.

In Seoul, as in Pyong Yang, the evidences of life and growth are on every side. Christian churches are scattered all over the city. Eighteen years ago, a meeting of students would have brought together only a small handful of boys from the two small mission schools. Last Friday night, fifteen hundred students packed the large hall of the Young Men's Christian Association, and hundreds more could not get in; and at the close of the meeting in response to old Mr. Yi's appeal, almost fifteen hundred students must have raised their hands to indicate that they were already, or desired to become, disciples of Jesus Christ. This old Mr. Yi was at one time in the Korean Legation at Washington. He is the man who, as member of a large Korean delegation taken to Japan last year by the Government, closed a conference which they were holding with the Minister of Education by a little speech of appreciation which he ended by saying, "Your Excellency, I have wondered whether you have in your heart, great peace under the heavy responsibilities that you bear. Surely beneath these burdens you must often desire such peace. In my own heart I enjoy it. I find that Jesus Christ is able to give me perfect peace at all times and in all things. I wish that Your Excellency might also have this peace."

The expansion of the missions in their outward equipment, is as striking as the inward and outward growth of the church. The new Pierson Memorial Bible School, in memory of Dr. Arthur L. Pierson, is rising in a beautiful site looking out over what, on our previous visit, was the little, used Mulberry Palace of the Emperor, now largely devoted to school purposes. The new Union Christian College in Seoul is in process of acquiring a magnificent site of nearly a square mile on the outskirts of the city. Where eighteen years ago our mission had at Sun Lot Kol two old adapted Korean buildings, there now stand half a dozen substantial brick residences, a great church, four large brick buildings, housing the boys' and girls' schools. At Pyong Yang around the three Korean-style buildings, standing amid the millet fields, which we found in 1897, has grown up a great compound of seventy-five acres with academies and higher schools and a theological seminary and a beautiful home for the missionaries' children, making it possible for the missionary families to be held together as they could not be in the old days, with industrial buildings and gardens and orchards and all the equipment by which, in spite of its effort to keep its work as simple and purely evangelistic as possible, the mission has been drawn out to influence for good the whole life of the people.

In place of our old hospital building, there stand to-day on an overlooking hill near the railway station, the enlarging buildings of the Severance Hospital, medical college and school for nurses.

The annexation of Chosen to Japan, bringing with it so many and so great blessings in the government and development of the country, has brought with it also, and quite naturally, new problems regarding the mission work, involving the adjustment of mission schools and religious work to the regulations of the government on these subjects, corresponding in general to similar regulations in Japan. Such readjustments are not always easy but, approached in the right spirit on each side, they ought not to be difficult, and there is no reason to ever why they cannot be happily worked out in Chosen, where the missions on their side have no doubt that to teach the people a religion which makes men law-abiding and loyal, and to promote the process of national progress and racial unity; and where the government on its side welcomes the spread of true religion, and is ready to give every liberty consistent with its aim of complete assimilation of the people. We are coming away from Chosen with full confidence in the good faith and high purposes of the Press and here working for the betterment of the land.

The overland journey from Seoul to Peking by way of Mukden, which would have taken two or three months under the most favorable conditions in 1907, we are making now in three days of travel, and that can be cut down two thirds on the express train. We have added one day in order to stop over Sunday at Mukden, with the missionaries of the Scotch and Irish Presbyterian Churches, and see the great work which they are doing. We have now, after a Sunday with Dr. Christie and his associates, a new faith in the resurrection. The Boxer uprising wiped out every last vestige of what the West built up in Mukden, but the living power by which God raised Christ from the dead, has raised up out of the ashes of 1900, such a work of life as could well spring from death by the might of God. Hundreds of government students poured in to the great church on Sunday morning to hear the gospel, and over two hundred of them walked half a mile afterwards to the after meeting. A hundred medical students are coming to the medical college which Dr. Christie has built up, almost single-handed, and fifty thousand patients a year throng into the hospital. From the old capital of the Manchus, dirty, decrepit, unchanging, we came out across a great pitiful place where one of China's leaders lived and left its mark. It was old and was roaming lawlessly across the country, spreading ruin over hundreds of square miles. With the mud piled deep over their ruins, the people were warring with the stream, to shut it back into servitude. All the rest of the day to Shan Hai Kuan we crossed broad plains like our own northwest, with millet instead of corn. The train stopped for the night at Shan Hai Kuan, and we went out in the moonlight to the great wall of China, and walked along its battlements and looked away at its dim outline crossing the plain, climbing the great hills. It possessed still the massive, solid grandeur of its past but it lay there in the dim light crumbling away in decay and neglect, unrelated to the great movement and uses of humanity, so rich in memory and stuff for human service but dumb, unlighted. It is day time now and the rich autumn sunshine is falling on the farmers gathering in their crops and we still see poor, huge China like the wall, standing, in the half light and no weather.

What true symbol of China could there be?

Robert E. Speer

"Sado" ru"
Nov. 2, 1913.

The Thirtieth Anniversary of the Kanazawa Mission School.

One of our most delightful and illustrative experiences during our visit in Japan has been the privilege of attending the thirtieth anniversary of the founding of the mission school for girls in Kanazawa. The hills were wrapped in cloud and the mists hung over the beautiful bay of Ishikawa as we crossed over the mountain range which fills the whole heart of central Japan, and the rain which falls so thickly was dripping from the thatched roofs and the thatched eaves of the farmers as we came into Kanazawa in the dark. But the next day was glorious October weather, ~~sun~~ with the sun sparkling on the evergreens and the yellow leaves of the maple trees and on the white foam of the little water falls that tumble down the rock near the big statue of the old warrior Samto who in the ancient legends drove northward out of the part of Japan those first owners of the soil who are remembered now only by a dwindling company of the Ainu people in the Kurokido to the far north.

The anniversary ceremonies were in the gymnasium of the school, an attractive new building made possible by Mr. Kennedy's bequest. The girls of the school were there in the neat school-girl costume common throughout Japan, a simple white with loose sleeves, a blue or plum colored skirt cut with ample fulness, and the cumbersome obi which lends the backs of women with the ordinary Japanese costume a conspicuously conspicuous by its absence. A good body of the alumnae had come back to take part in the celebration and to testify their regard for the school. A number of the leading women of the community were present including the wife of the governor and a cheerful little old lady who was both a baron's wife and a Buddhist priestess and who conducted a school of her own in the city. The heads of the leading government schools were there and between fifty and a hundred teachers in the government schools throughout the province who were in Kanazawa at the time for a conference and who came in a body. Mr. Dalton of Boise who had spent many years in Kanazawa and Mr. Betweiler of Sakai from our own mission and the missionaries of the Canadian Methodist and Episcopal churches in Kanazawa joined with our own missionaries and with those of us who had come from America.

The decorum, the good taste, the perfect conduct of the whole celebration were delightful. The Japanese head of the school presided. Instead of announcing the speaker he would walk across the floor to where the next speaker might be sitting and make a bow or, if this was not practicable, the speaker was ordered without being called upon to come forward. After an opening prayer by Mr. Sawai the pastor of the local church, whom many of us came to know and respect as a true man of God when he was in America several years ago, we all stood for the national anthem and then for the reading of the Imperial rescript on education which was carried in Imperial state on a tray covered by a purple cloth and read by the chairman. He held it meanwhile in white gloved hands. After the reading it was borne out in equal state and then Mr. Dunlop made an address in which we saw to be wonderfully fluent and yet others said was wonderfully good Japanese, telling the history and ideals of the school and then came the congratulatory addresses which we asked to have translated after wards in order that we might report them with the best use of what they tell of the history of the school and its work and its use of what they know of present conditions in Japan.

The first address was by the President Mizotuchi the head of the highest government school in the west coast of Japan.

"I count it a great honor to be one of your guests here to-day as you celebrate the thirtieth anniversary of the founding of your school.

In the thirty years of its history, your school has sent out many graduates who, in the home or abroad in society, by their good work testify to the value of the education received in their alma mater.

In western lands there are not a few institutions of learning that have been in existence for several hundred years, and a school of only 30 years would be counted a very new school. But in Japan school education is a very new thing, and even now schools for boys and young men there are few that have a history of even 30 years. The institution with which I myself am connected, the higher school in this city, is only 28 years old. Girls' schools are still newer. Normal school work in this city and prefecture, the training of women teachers, began in the 34th year of Meiji (1875) --- with only two pupils! The first high school ~~work in this city~~ ~~and~~ for girls began its work 17 years ago, and the second high school only 10 years ago, while Jinjo Girls' School opened its doors 11 years ago. Before these schools were established your school led the field of secondary education for girls in this prefecture all to itself. It becomes clear then that your school has had an important place in the great work in women's education in this part of the empire. As a citizen of Yamaguchi and one connected with the work of education, I beg to say my earnest thanks to all connected with the school and to the Educational Society which established it for the work which the school has done. Although belonging to another land, you move us to deep sympathy and warm gratitude for the manner in which you have carried on the education of our girls in conformity with the spirit of Japan and the changing needs of Japan's advancement.

"I thank you for the invitation to be with you to-day and with all my heart wish you the greatest prosperity in the days to come."

After President Mizobuchi, Mr. Kotaro Fuji, Principal of the first high school for girls in Yamaguchi, spoke as follows:

"It is constantly declared by intelligent people in Europe and America that education for women and girls holds a most important place in connection with the advancement of their civilization in any nation. In Japan, however, education for women is a recent introduction, and a new departure in our national life, and as yet in its infancy.

This school, whose anniversary we celebrate to-day, is regarded as a pioneer, as it is the oldest high school for girls in this prefecture. The merits of this institution, not only in training good and wise women and sending them out in large numbers to different parts of the empire, but also in advancing education in general among women, should be well remembered far and wide.

"As we consider this excellent and very important achievement we recall the earnest efforts and sincerity of Miss Lesser, the founder of this school. During the early days of organization, she suffered much suspicion, opposition, and persecution from the people, but she endured all patiently and with firm faith laid the foundation of this institution. Truly the school as it is now owes its existence to her great faith and efforts.

Thus thirty years have passed by. The school has gradually developed. Her buildings have been added from year to year. Wise and faithful teachers have been secured and are discharging their duties successfully. The number of pupils is increasing. The prospect is bright. I believe this institution will contribute more and more toward the success of education for women in the years to come.

"With these very imperfect words we extend our kindest congratulations upon this anniversary, and wish you continued prosperity."

Mr. Fuji was followed by Mr. Nakama, senior principal of the government grade schools in Yamaguchi, who said:

"In the midst of this glorious autumn season when the air is clear

and pure; when the dew rests on the grass and glitters like stars; when the white and yellow chrysanthemums send out their delicate perfume; our beloved Koinuritu is celebrating its thirtieth anniversary. Our hearts cannot express the joy we feel in having a part in this happy anniversary.

"Thirty Years' can be expressed briefly in two words; but if we count the time by months, they total 360; if by days, they amount to 10,960 and again by hours they would amount to the great sum of 262,980. Are not these figures startling?"

"During these days, months, and years, this institution has passed through many changes, many vicissitudes; but they have been the cords which have bound all things together for aspiration and development, and have resulted in the successful condition we see before us to-day.

From the very beginning this school has had the reputation of sending out young women possessing the virtues of charity, gentleness, and obedience. These women during the months and years of their lives have become good wives and wise mothers, and have become directly and indirectly of great value to society and their native land. Personally I am sure there is no doubt about this being true. I firmly believe it to be the truth.

"It is not simply because of this School has made this progress, has gained this reputation, has won the confidence of the people, and has received special recognition from the Educational Department of Japan.

"I address me to the large number of young women studying in this school. I would say, 'Study with earnestness, follow faithfully the spirit of the institution, lift the name of your School higher and higher, so that it may advance for thirty, forty, fifty, one hundred years, even one hundred years, and be of great value to society and the world in general.'

"With much joy of heart I extend these words of congratulation to this renowned institution in honor of its thirtieth anniversary."

All the men who spoke stood on the platform facing the audience in front of them and on either side and after speaking laid their congratulatory messages in written form on the table. They were followed by two young women representing the alumnae and the students who, instead of speaking from the platform advanced to the front row of the audience and spoke facing the platform walking forward after their addresses to lay the manuscript upon the table. Miss Miyuki Ishida spoke first as representing the graduates.

"Autumn is deepening; the moon rains are fine; the weather is clear; the sunlight is glorious. On this happy day our mother-school, which we respect and love, is holding the Thirtieth Anniversary of its founding.

"When we carefully reflect upon the matter, there can be none who would not want to tell their children of the earnest love and the great merit of the late Miss Messer. Thirty years ago she came across the sea to this strange place, different from the civilization and the customs of her native land. Though a helots woman here in Kanazawa, she resolved to open a school for our sisters. In those days, it need not be said, the citizens of Kanazawa had no liking for her work or help to give her in it. But she succeeded. The school has become strong in its foundations. Many pupils have lived life here. And how happy we are to-day! Let us thank heartily our dear teachers who are devoting themselves to the task of organizing and developing our mother-school.

"Looking at the present, civilization has made great advance even in this place. There are two Girls' High Schools established by the government and one municipal girls' school, and one more private school for girls besides this School. Never has our mother-school fallen behind them. We hope to see her go onward valiantly, overcoming all difficulties, and grow to noble proportions like Mount Fuji and send forth fragrance like the chrysanthemums.

"So may our mother-school prosper for thousands of years, or even ten thousand years! May God bless and guide our mother-school forever." With modesty and self-depreciation such as were deemed highly appropriate Miss Fukuda spoke for the students now attending the school.

At this season God's works are manifest. The fields and mountains are rich with golden grain and luscious fruit. The chrysanthemums are crowning the year with beauty and sweetness, and especially the Imperial Gardens. This autumn season has brought to our school many welcome guests, especially the visitors who have come from afar to celebrate with us the thirtieth anniversary of our founding.

When we reflect upon the history of this school for these thirty years, its list has been dim and its merits few. But when we look at the footprints left by our benefactor who have put forth increasing efforts for this school, we find many things to inspire and guide us. Succession of effort has meant accumulation of strength and this accumulation has meant an overcoming of difficulties, bringing success. See the tall ~~chrysanthemums~~ clematis rising above the clouds! Did it not grow from a seed? Thinking of our school as a garden, we can say some plants have bloomed, some trees have borne fruit. So these flowers which give forth a sweet perfume and these trees which stand in their uprightness are now enriching our lives both inside and outside the school garden or school life.

"Our peerless treasure, the ever-blooming cherry-tree, seems to be eager to show her autumn flowers to add to the pleasure of this happy occasion."

"Various flowers and leaves in our garden,
adorn the lovely clear sky of the Fall,
are all congratulating you!"

Those who know the history of the school and the difficulties which it has had to meet from time to time in the part in this distant section of Japan where Buddhism has a stronger hold upon the people than perhaps in any other section of the country and where the government has been correspondingly conservative, these addresses are full of significance in the evidence which they present of the recent confidence and good will of the people toward the school. Miss Luther and Miss Morris and Miss Johnston and all who have preceded them or are associated with them deserve to be congratulated on what has been accomplished and on the prospect for the coming years.

The whole afternoon was given up to music in which the girls had been well trained after a luncheon which all the guests shared with great good spirit and at which President Minobuchi made a happy speech and led in three great "banzais" for the school.

Japan has no greater need to-day than the need of a well-educated, clear-minded, true-hearted body of women who will help to conserve what is best in the national life and character and to steady society in these times of oscillation and change. Nowhere is the work of Christianity more effective or more necessary than in the inspiration of such education for the womanhood of a nation.

*5. "Sado Maru".

Nov. 5, 1915.

3. Our Work with Christ, and with the Church of Christ in Japan.

Our happy visit to our missions in the Far East came to an end in Tokyo on Monday, Nov. 1st, with a mingled touch of sorrow and of joy, of sorrow because on the preceding Friday our oldest missionary worker in Japan, the Rev. David Thompson, D. D. had passed away, of joy because in behalf of the board and the church at home we could be present to share in honoring the memory and thanking God for the career of a good and useful and nolly humble man. Dr. Thompson was the first clerical missionary to be sent to Japan by our church, Dr. Neplurn who preceded him having been a physician. At the time of his death he was the second oldest missionary in the country, Dr. James W. Ballagh being the oldest. Dr. Thompson came to Japan in 1863 from a pastorate in Pittsburg and his life covered the whole of the Meiji era and saw the beginning of the present era of Taisho. He was a firm believer in the unity and independence of the church in Japan and in the early years when ideals like these had not yet been accepted by the churches at home he stood ready to make and did make sacrifice even of his personal support in advocacy of his principles. He had the joy of seeing these principles soon accepted and watched during his long life the great growth of the united church which he had helped to found. He was a man of fearless character, a good Chinese and Japanese scholar, respected and trusted by everyone and bearing testimony by the simplicity and modesty of his spirit to the truth of his gospel. Mrs. Thompson gave at his last message spoken just before he slipped away into the eternal peace. "You know," said he, "that next Sunday Dr. Spear is to take luncheon here. Please be sure to tell him that the two chapels are doing good work and that everything is encouraging and that the two Japanese ministers are faithful and growing men. But do not ~~tell him~~ in a losing way." This had been his spirit always and had given him the affection and confidence of all who knew him. The funeral service was held at the Chin Sakae church in Tokyo which he had founded, the oldest church in the city and the second oldest church in Japan, and the church was full of men and women chiefly Japanese who had come to reverence his memory.

Thanks to the foresight and the Christian spirit and judgment of men like Thompson and Neplurn and Ballagh and Brown and Verbeck the work of all the Presbyterian and Reformed churches in Japan is one work with a thorough understanding as to territorial occupation and with some real unity of plan in the institutional work of the mission. The absolute union of all the fruitage of the missions in the Nihon Kirisuto Kyokai, or the Church of Christ in Japan, and the trust which the missions have one of another make it possible to interlace their work without too sharp territorial divisions. The islands of Kyushu and Shi-oku are cared for respectively by the Dutch Reformed and Southern Presbyterian missions although we have a station on Shikoku at Matsuyama across the inland Sea from Hiroshima. Most of our work however is on the main Island of Honshu from Tokyo southward. North of Tokyo the German Reformed mission carries on its strong work in Sendai as a center and north of that are further stations of the Dutch Reformed mission and then on the northern island of the Hokkaido our own missionaries are found again in a thin frontier and pioneer section of Japan.

I have had the pleasure now on this and the previous visit to Japan of seeing all of our stations except Matsuyama and the stations in the Hokkaido. It will be possible only lightly to sketch their work in this letter for the sake of the many friends at home who are interested in what the Japan mission is doing in one of the most attractive and important

mission fields in the world.

At the extreme southwestern corner of the main island of Japan is our new station of Shimonoseki. A great deal of the importance of Nagasaki has been transferred to Shimonoseki and to its sister city Moji lying across the narrow strait which is the western gateway of the inland sea. Here on a beautiful site overlooking the bay and visible from all the steamers passing through stands the beautiful new girls' school formed by the union and transfer of Sturges Seminary of the Reformed church in Nagasaki and our own girls' school in Yamaguchi. The main building bears a tablet in memory of Mr. Kennedy whose bequest made possible our share in this enterprise. Wherever we have gone on this trip we have met with the evidences of Mr. Kennedy's and Mr. Leverance's interest and generosity. One cannot think of any other investments that can exceed in fruitfulness and influence the investments which they have made in scores of centers throughout the Far East. East of Shimonoseki along the northern coast of the inland sea are our evangelistic stations of Yamaguchi, Hiroshima and Yure with millions of people in these provinces, or, even, entirely accessible in the towns and country villages and offering as attractive and appealing a field as a young man can find anywhere for the richest use of his life.

Turning north at Kobe, where the southern Presbyterians have a useful training school for preachers and where the Congregationalists have a fine institution for women and the Canadian and southern Methodists, in union, one of the best educational institutions in Japan for young men, one comes to Osaka, the great manufacturing city of Japan, with its factory conditions and industrial problems rivaling those of our congested western factory communities. Here our mission has a bible institute for training evangelists under the efficient care of Dr. Fulton and Dr. E. D. Mail. Through the students as evangelists and half a dozen churches with their own pastors and many preaching places taking advantage of every special occasion and opportunity, a wide-reaching evangelistic work is done. East of Osaka and south the peninsula of Ise and Wakayama juts out into the sea. On the west side of the peninsula at Wakayama and Tanabe Dr. J. E. Mail and Miss Leavitt and on the east side at Yamada and Tsu, Miss Riker and Dr. Murray are the only representatives of any Christian church. Yamada is the seat of the great Shinto shrines with their worship of the Imperial ancestors and near Wakayama is one of the great Buddhist training schools where Dr. Mail is always welcome to preach, where the priests themselves have set up a copy of the Restoration tablet from China, and where in many ways Christianity is subtly influencing the Buddhist priesthood in one of its greatest centers. At Tsu we were glad to meet a young public school teacher who, a year or two ago of his own accord and out of the overflowing joy of his own heart, had written to the Board to thank it for having been the means of sending to Japan a religion which had meant so much to him.

Clear across on the opposite coast of Japan in the most stubborn and conservative Buddhist section of the country are our two stations of Kanazawa and Fukui. In spite of such opposition, however, and though the rain was falling steadily we met a little church full of some of the best people in Fukui on a weekday afternoon and in the evening saw the evangelistic tent full of men and women and boys and girls who listened for nearly three hours to the songs and addresses, one of which was made by a converted Buddhist priest who told of the tenacious way in which Christians had followed him until he had been won to their faith and who set forth with unique power the ability of Christ to do what he had found Buddhism impotent to accomplish for his life. At Kanazawa we had the delightful experience of attending the celebration of the thirtieth anniversary of the girls' school and that experience alone was worth coming to Japan for. It was a beautiful autumn morning in one of the most beautiful old places in Japan and we walked from Dr. Dunlop's house down to

the school down through the park of which the Kansai people boast as the loveliest park in the Empire and for a good part of the day listened to the ceremony in which the leading educational representatives of the government in this part of Japan participated and which was as full of great hopes for the future as of happy memories of the past. In the evening the public hall of the town was filled with people to hear an evangelistic address starting with the relations of America and Japan as a text and the next morning we saw the church even in this old Buddhist stronghold filled with people, many of them young men from the government schools.

Between the east coast and west coast stations and on the main line north from Osaka to Tokyo, Mr. and Mrs. Gorbald are carrying on their remarkable work in the old city of Kyoto which contains the most famous and beautiful Buddhist temples in the country. Unlike other Japanese cities, Kyoto is laid out with great regularity and Mr. Gorbald like a military strategist has planted churches and chapels in each different section of the city and has succeeded by God's grace in filling the work which he and his Japanese fellow workers are doing with a spirit of courage and hope that is beyond praise. In the evening the Roshida church adjoining the University was packed to the doors and to the roof with students at a simple evangelistic meeting. One of the chapels is planted right under the eaves of the greatest Buddhist temple in Japan with the ambition filling the heart of its young evangelist to build here a Christian church.

The largest center of our mission work in Japan is naturally in Tokyo. Here is the Meiji Gakuin, our union school and theological seminary carried on in cooperation with the Dutch Reformed mission and shared now in part by the northern Baptists. The corner stones of two new buildings a chapel and a recitation hall to replace buildings destroyed by fire were laid at the time of our visit which happily coincided at the time of a visit from Dr. Chamberlain and Dr. Hill representing the Dutch Reformed Board. In Tokyo also is our largest school for girls, the Joshi Gakuin, whose close relations with the evangelistic life and work of the churches has given it a warm place in the hearts of Japanese Christians. Tokyo is an immense, distended type of city full of little hills and hollows with perceptible differences of social and economic conditions. There is not the same concentration as in a few sharply marked areas that one finds in a western city. There is gain in this. The Christian churches find more spots where they can take root and it is most encouraging riding about through Tokyo to see how wide-spread the tendrils of Christianity are.

In the far north of Japan, in the Hokkaido, are the stations of Sapporo, Otaru and Tokushiki far up at almost the extreme end of the island. Miss Rowe's death leaves Otaru without missionary occupation but the other two points will suffice as centers of missionary residence. Here is a new population made up in large part of the pioneering immigrant class with their characteristic openness of mind and freedom for change. Here amid the heavy snows of winter, the glories of summer times like the summers of Maine, and the richness of autumn colors rivalling the best beauty of our woods at home, and among people seeing all that Christ can do for them and awakening to their needs, we have a little group of missionaries singularly adapted and devoted for just such service in Dr. and Mrs. Pierson, Mr. Johnson, and Miss Smith and Miss Monk and Miss Evans in the Sapporo girls' school.

There are many things that appeal with deepest interest to visitors to the Japan mission. One is the large number of isolated mission residences or missionary families like those who have been mentioned and many others, the Detweilers in Fukui, Mr. Whitener in Yamaguchi, Miss Riker and Miss Leavitt alone in their stations. One's heart lingers behind with all these

and Miss Sherman

True and devoted workers whose friends are the Unseen Friend and the hearts they have won among the Japanese people. Another interesting feature of the work in Japan is the five girls' boarding schools, the four which have been mentioned and the Wilbur Smith school in Osaka which perpetuates the name of the fine school for girls which the Cumberland Presbyterian mission had established and which was united with our own school in Osaka at the time of the reunion of the two churches at home. These schools are rendering a great service to Japan and they stand closely by the Japanese churches training the young womanhood of the church in loyalty both to the church and to the nation. The kindergartens are another feature of the work whose fascination is irresistible. One can sit for hours watching the little ones in their butterfly dresses and their childish joy busy in the kindergarten plays and drinking in also the spirit which only Christianity shows itself able in these lands to impart. This is not a speculation of comparative religions it is a downright and indisputable fact of experience which any one can test for himself by simply going in to the mission kindergartens and then into any others. We are leaving Japan just on the eve of the coronation ceremonies. The Emperor is to go to-morrow to Kyoto where all has been made ready and where amid the old traditions of the nation he will take on formally the responsibilities of the high place which he fills. It is a great time for Japan and the people are filled with a just and earnest sense of its significance. How long must it be before Japan is ready for another coronation, for the recognition of another kingship which gives to every earthly ruler who acknowledges it a real honor and power? If the day of this other crowning is long delayed when will he who waits hold responsible?

CABLE ADDRESS:
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THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U.S.A.
156 Fifth Avenue
NEW YORK

OFFICE OF SECRETARY

December 7th, 1915.

My dear Mrs. Wood,

I enclose herewith four more of the report letters, one on Peking, and Tsinanfu, another on the three stations of the Kiangan Mission, and another on the Central China Mission. They are a little longer than the others, but we had to cover a great deal more ground. With these three I send a fourth on the whole Japan Mission.

It was a real pleasure writing these sketchy letters, so much easier to write than the discussions of the problems and policies of the Missions. and yet even these were not easy, for one had to reject so great an amount of material that he would like to have included.

Thank you for all the good use that you have made of these letters.

I have written another article which I am sending to Mrs. Elliott for Woman's Week on the Thirtieth Anniversary of the Hekoriku Jogakko. I enclose a copy of this for you to send, if you think best, to the Woman's Board specially interested in this school, which, as you know, is the Girls School of Kanazawa. I think it is the Philadelphia Society that is specially involved. Perhaps they might want to print the account as a leaflet with ^{the} various addresses. It seems to me these are exceedingly interesting and significant.

Very faithfully yours,

Robert E. Speer *ms*

RES/LMS

"...ado Maru".

Nov. 9, 1911.

(14) The Three Stations of Kiang An.

There is no such place as Kiang An and yet the three stations of Nankhsuchow, Hwaiyuen and Nanking make up our Kiang An mission. The name is a hybrid, composed of the first syllables of the names of the two provinces in which these three stations lie. Nankhsuchow and Hwaiyuen are in the province of Anhwei lying just inland in central China behind the coast belt of provinces, and Nanking is on the very western edge of the coast province of Kiangsu in whose southeastern corner lie the stations of Soochow and Shanghai. The three stations are naturally related by language and other bonds and it was out of the work at Nanking that Hwaiyuen developed and Nankhsuchow, in due time, out of Hwaiyuen.

We came down into the mission from Shantung, leaving the handsome railway station at Tsinanfu, that would do credit to an American city, in the evening. It was after midnight when we went by the Sacred Mountain and the resting place of Confucius. It was full moon and the soft light lay gentle and still upon the shrine which marks the resting place of one under whose influence for twenty five ^{hundred} years China has walked in moonlight.

In the morning the moonlight and the Sacred Mountain alike had faded away behind us and amid the fertilities of the day the Chinese farmers were at work on the wide plains east and west ~~gather~~ gathering in their harvests. It has been a good year with neither drought nor flood nor war, and the people greet the coming winter with a better heart. For miles and miles our railroad ran through the very region where the horrors of famine were ~~not~~ only four years ago, not from drought but from the overflow of the Hwai river which covered all the country as far as the eye could reach from the railroad embankment under deep waters that destroyed alike the crops and the cattle and the homes of the people and filled the land with hunger and pillage.

All this brightness and peace on the October morning that we reached Nankhsuchow. We walked with the happy little group of missionaries through the streets of their squalid city. It had not given them a squalid welcome however. For if any mission stations have been opened in China with more expressions of hospitality and good will on the part of the people ~~city~~. The boy's school was meeting in a Buddhist temple which had been placed at the disposal of the missionaries. A passage on one side of the temple was set off by mats to allow the Buddhist priests who still lived behind free access, but the gods had been forsaken and the missionaries had been allowed to cover them with a paper screen leaving only a little hole in it to spare the idols' pride and save them from a too object humiliation. The girls' school was meeting in a better class Chinese home rented by the gentry for the use of the station and a little committee of the gentry stood behind the schools to help in case any difficulties should arise. To fit themselves into all this welcoming environment the more secular, Mr. Carter and Mr. Hood have built simple though well-thought and appropriate homes of one storey which are perfect models of in hygiene and in taste of what such simple homes can be and they rejoice in counting among their Chinese associate workers those whom they can absolutely trust. We were delighted to meet the family of whom they wrote in their report a year ago from whose home each evening they heard the hymns and evening prayers which made the household a perfect commentary on 'The Cotter's Saturday Night' although alas of the four little voices that joined in the songs a year ago, there are but three now. As to the fourth -- 'around the throne of God in heaven thousands of children stand.'

From Nankuchow the railroad runs south to Yangpu on the Hwai river and there the launch, which good friends at home had given the Hwaiyuen station had come down to meet us and took us back through the night with the moonlight shining on the brown waters and the brown plains, to the junction of the Hwai and the Go river, ~~the station~~ stood ~~the station~~ on the western slope of the East Mountain looking across to the heights of the East Mountain from which the Chinese Kosh ago had cleft it asunder that the Hwai river might be let through.

9 The Nankuchow and Hwaiyuen stations are supported by two churches in the City on Madison Avenue, the Madison Avenue and the Central Presbyterian churches of which Dr. Coffin and Dr. Merle-Smith are pastors and if there are two churches on earth which should be proud and happy in their missionary relationships they are these two churches. From the ideal little group in Nankuchow we came to the equally ideal but much larger group in the older station of Hwaiyuen. It was beautiful to feel the love and family unity which bound the station together and to see the warmth of sympathy and affection between the missionaries and the Chinese, to go over the well nigh perfect property equipment of the station, and to examine the buildings and the grounds built and laid out with such faultless taste, embodying within all necessary conveniences and preserving without the best lines and features of Chinese architecture. The one lacking building, a hospital for women, has already been provided by the generosity of Dr. Cragin and the materials were gathering for its construction.

From the top of East Mountain just back of the mission buildings we looked out north, east, south, and west over the wide extended field of the station, three hundred miles long and a hundred miles broad with a population of five million people. In this district there are twelve foreign, and thirty six Chinese workers having charge of the evangelistic, medical and educational work making an average of one worker to 113,000 people. "This" station reminded us, "is a population closely approximating that of the city of New Haven Conn. Imagine if you can the whole city of New Haven living under best conditions and one man, one, facing it as his problem to heal, to educate, and to bring to a knowledge of God."

On leaving Nankuchow ~~we~~ Hwaiyuen we went on southward again to the parent station of the mission at Nanking. It was quite clear that we were passing out of one set of conditions into quite another. The air grew balmer, the fields were covered not with wheat or millet or millet but with rice, the water buffalo the great warm country beast of toil in eastern Asia, came back into the landscape, and the sun was setting far up the Yangtze behind the hills beyond the plains as we crossed the great river by ferry from Suow to Nanking, with such thoughts as the old Chinese poem records

"Rare old city, home of kings;
The glory of the past sits on thee like a crown.
What if thy present be but days of gloom,
A dragon sleeps beneath thee, and a Yao and Shun
shall in the future ages come down
To make thee again the great Nanking."

10 We had known that this Yao or Shun who should come to recreate Nanking had been given the very considerable task by those who had well-nigh ruined the city in the revolution which set up the Republic and in the madness of the second revolution that followed it, but we had not realized until we saw the city what dreadful havoc had been wrought in the destruction of property and trade and the driving away of wealthy and influential families. Even yet they are afraid to return because of uncertainty as to the future. Once security is established however, Nanking must certainly recover its former glory and exceed it, as one of the great motive centers of China.

Sooner or later the forces of outward repair will begin to work in Peking and meanwhile the spiritual forces are not waiting. One wonders whether there can be anywhere else in the world a city where the mission forces have drawn together in as many efficient and hopeful missionary undertakings as in Peking. Foremost among these is the University in which the Methodists, Presbyterians, Christians, and Northern Baptists are working together with the Southern churches, Methodist, Presbyterian and Baptist, co-operating also in the medical school of the University. The University has a noble site on the slope near the Drum Tower looking out over the city and far away to Purple Mountain beyond its walls where the agricultural department of the University is redeeming waste land, providing homes for the homeless and winning the confidence and good will of the officials to such an extent that the national government in Peking has closed its forestry school there and sent its students to the Peking University for instruction supported by the government. Next there is the Gin Ling college for women the only women's college in the Yangtze valley, which has just opened its sessions with eleven students in a magnificent old Chinese mansion with endless rooms and a great garden, rented at about twenty dollars gold a month. In addition to these institutions there are a union theological seminary and Bible school, union Bible schools for training Bible women and women evangelists, a union school for training nurses.

In addition to sharing in all this union work our own mission has half a dozen centers of evangelistic and institutional work, many of them admirably equipped, in the city and a dozen points in the country. And both in city and country, among men and women, among old people and children, the field is white to the harvest. As Miss Beaman said in reporting sixteen weeks of country work, "It is a day of open doors. Almost constantly the women come with their burdens. One woman said to her friend, 'Stay here and listen while I go home to cook the rice; it will help you to bear your sorrow.' Another told me, 'I am over fifty, my children are grown and I am just looking for a road to walk.' (Some hope for the future.) 'I would never have known if you had not told me.' 'Do send a teacher.' 'Do open a school.' Those we heard every day. One woman said, 'My troubles all scatter when I come here.' And another, 'I am stupid, I can't pray but I can say, - thank you Heavenly Father.'

"In former years in these places Mr. Abbey, Miss Dresser and Miss Hyde had met with suspicion, had been called hard names, and even had had stones thrown at them. But something very wonderful has been at work - for that is all changed."

The public life of China may not be as spectacularly interesting to western nations as it was at the time of the republican revolution but the accessibility of the common mind of China is greater now than it has ever been. Never as there a wider door of opportunity open to the Christian church. Is it possible that the enlargement of our opportunity shall not find the church ready with enlarged obedience to enter in?

PROCEEDINGS OF THE BOARD OF THE Y. M. C. A. "Yado Maru."

Nov. 9, 1915.

(5)
The old that is still the.

The oldest mission work of our church in China is in the stations of what is called the Central China mission. Here in 1845 our missionaries settled in the city of Ningbo. Soon after it was opened as one of the first treaty ports after the Opium War. The same year was also begun in Canton but our other stations in south China have all been established since 1890. While Ningbo in central China was followed by the occupation of Shanghai in 1840 and of Hongkong in 1859. All these stations preceding the establishment of Kung-chow and Chefoo in Shantung in 1861 and 1862 and Peking in 1863. But what was oldest is at full of energy and vitality as what is youngest as we have seen with joy as we visited Ningbo, Hongkong, Shanghai and Tientsin, the four stations which now constitute the mission.

Coming from Hanking by rail after a four or five hours' ride across the watered rice fields with the mills of the lofts on the Yangtze river now and then in sight in the distance, one comes first to the station of Soochow. Its crowded streets and thriving manufacturing industry and prosperous shops and dwelling houses, watched over by the two beautiful old pagodas, one ten and the other thirteen centuries old at opposite ends of the city, were a great refreshment after the wreckage of Hanking and reminded one of the huge bustling life of Canton. In one of the ~~best~~ corners in the very heart of all the business and movement of the city Mr. Crawford had one of the station chapels. Every night in the week that it was opened it was packed to the doors with men overflowing into the reading rooms on the second floor and actual results were being gathered in to the chapel in constant accession to the church. In the compounds of the station, in the thickly populated suburb outside the walls, were the Tucker Memorial hospital for women and the boys' school and the residences, surrounding several fine old guild halls. To those of us who could remember the day when there was discussion as to whether it was not expedient to give up the work in Soochow, its present prosperity and promise brought a deep lesson. Thank God it is not the way of the missionary enterprise to let go where it has once taken hold, until its work is done.

From Soochow we went on by rail a two hour's journey, instead of the two days' boat trip of earlier times to Shanghai, just catching the evening boat across the bay where, after Mr. Bowrie let his coat at the hands of pirates in the early days, to Ningbo. No/ of the rules posted in the saloon of the steamer ~~was a pitiful~~ suggested ~~illustration~~ of the not infrequent ways of foreigners with Chinese. "If the saloon boy shall do anything to offend the passenger," it said, "the passenger shall not punish him but inform the Captain of the same." All the freight was carried on the boat to Shanghai and off of it at Ningbo without a truck and without a crane, by Chinese hand labor, men picking up the heaviest bales or boxes on their own backs or carrying them on bamboo poles. For this kind of labor surely the Chinaman can surpass any other kind of workmen in the world. In Ningbo city across the river from the old walled section, the station has its two good schools for boys and girls with their long and fruitful history and its various classes for women. The church is in this center and another in the heart of the walled city, and many more are scattered throughout the country and visited either from Ningbo or from Yu-tung where Mr. Doemaker and Mr. Doemaker and Miss Rollstone have opened a sub-station with a most interesting hospital

in charge of a Chinese Christian doctor trained by Dr. Venable of the Southern Presbyterian mission at Peking. Good lives seem to leave an immortal fragrance behind them and the Ningpo Christians cherish brightly the memory of Levius and McCarter and the whole company of men and women who in earlier years served Christ and His church in Ningpo and have now passed on to their reward.

From Ningpo, ^{formerly} one would have crossed by river and boat to Hangchow and needed four days for the journey. Now a night's ride takes one back to Shanghai and five hours by rail from Shanghai to Hangchow. In prosperity and industry and the affection of the people, Hangchow and Soochow are twin cities. "Above is heaven, 'tween the common saying, 'and below are Hangchow and Soochow." Hangchow with its lake and surrounding mountains and wide river, its temple hill in the middle of the city and its guardian pagodas on the mountain looking down, is far the more beautiful city and the capable, upright and public-spirited governor of the province, General Chu, has done a great deal to improve the ^{place} and to encourage the influences which are working upon its inner life. Mr. Bible took us at once to a new chapel and institutional center opened in the center of the city which demonstrates that the chapel in Soochow does, that the days of street chapel preaching are not over, that the work is more effective than ever, if done in the right way. Now by having the chapels in the business sections of the city where the Chinese live in their shops, and opening them at night, there are thronged congregations of the very type of men out of whom the independent and self-supporting churches must be made. In what was the old decadent Manchu section of the city, now opened up by Governor Chu, with wide streets and a marginal park along the lake, the union girls' school of the Northern Baptists and the Northern and Southern Presbyterians has acquired a fine five acre site and is erecting its new building for ~~union~~ and grammar and high schools. Five miles away, just over a little range of hills and on a magnificent site looking out over the river and the far reaching hills and plains, the new buildings of the Hangchow college supported by the Southern Presbyterians and ourselves have been erected, this is the only college in the entire Chekiang province, with its population of twelve or fifteen million. It is calling for several strong men for its faculty, at once, one to teach history and economics and another to teach chemistry, but both to give as their chief concern the making of Christian men. How can men be found, who will turn to opportunities like these, for which it is so hard to find men, instead of mindling in the overcrowded competition for places at home?

Shanghai is surely one of the most anomalous cities on earth, a foreign governed city whose population is nevertheless chiefly Chinese, set right down on the soil of China. What could be more pathetic than to see thousands of the very men who want to be the leaders in their own home communities, settling instead in Shanghai to live on their own soil under foreign flags, preferring this kind of expatriation to the risks of living and doing their work in the communities where they belong. Of course there are many who take refuge in a place like the Shanghai foreign settlement with unworthy motives but there are hundreds more who have come simply to enjoy the order and protection and justice which they have not been able to secure under their own government. The far greater mass, however, of the Chinese living in Shanghai, in their own country and yet out of it, are drawn there by the enormous and ever growing business of this gateway and distributing post of the nation. Side by side with the foreign city, the old native city continued its walled-off, isolated life till within the last year. Now the old wall is down, a wide boulevard is being built where it stood, the stream of modern influence

is pressing in. Far deeper changes are taking place than were represented in the change of government four years ago.

Such a maelstrom of race and civilization and society as Shanghai presents is no easy center of missionary work and the large part of the missionary activity of the city has relation not at all to Shanghai but to the widespread enterprise of missions throughout the interior provinces. Our own mission is one of those which, being its name and perhaps more than its share of the general national missionary service which merely finds its headquarters in Shanghai, is also dealing earnestly with the conditions which Shanghai itself presents. Three self-supporting churches have grown up in the city out of the work of the station and in addition to the mission press with its two establishments, we have at the South Gate the headquarters of an educational and evangelistic work which has steadily refused to withdraw to pleasanter places, away from human need deep-touched with misery. Here at the South Gate by open streams that are not quite so noxious as they used to be but which are still sufficiently forbidding, a little steadfast company of missionaries carry on the girls' and boys' boarding schools, the latter of which owes its best building and much of its support to its graduates, now successful Christian business men, a Bible-women's training school, a continuous itinerating work in the country, and evangelistic work by chapels and an institutional church soon to be reestablished in new quarters in memory of Mrs. Novius, among the thick populations for whom practically nothing else is being done in all this section of the old city.

For two generations the missionaries have done their work in these four great cities and the ^{city} have not been evangelized. Shall two more generations pass and the task be still undone? or shall one suffice? One will be enough for God if we will make Him our sole sufficiency.

Nov. 9, 1915.

Ching and Tsin Hui.

Within the same week we have visited the two great centers of influence in Northern China, one the capital of the nation and the other the capital of the province of Shantung with a population between a third and a half of the population of the United States and holding, in the thought of all Chinese, a place of singular regard as the cradle and the grave of Confucius. Each city has become also a great center of missionary influence and a center of missionary co-operation.

Peking is certainly one of the most wonderful cities in the world. Its immense area, its ancient and ponderous walls, the mystery of its Forbidden city, the foreign legations settled like armed fortifications in its very heart, its temples and palaces, its new museum into which have been gathered the rich art treasures from the unnumbered palaces at Peking and London, testifying to the two great outbursts of artistic genius and inspiration which have characterized Chinese history, the lofty moral dignity of the altar of Heaven shut in from any view of the outward world, and lifting up its white marble simplicity without image or disfigurement to the wide heaven, the mixture of Chinese and races of people from the Mongolian deserts and from the warm provinces from the south, of camels and ponies and the commonest and cheapest of all beasts of burden, men, the new life struggling with the old life, and back of all, the crossing and counter-crossing of the currents of political and social change -- these and much else make the capital of China to-day one of the most interesting places in the world.

Here where in almost every mission compound every vestige of the missionary work was swept away in the storm of the Boxer uprising, the work is re-established now on broader and more solid foundations than before. Some of the compounds of other denominations enlarged and architecturally reconstructed, were remarkable commodities and attractive. Our own mission reerected its buildings on the same two compounds which it had occupied before, enlarged slightly by subsequent purchases. Outwardly our two properties present a very modest appearance. One of them, indeed, and the larger of the two, cannot be seen at all from any main street but is approached by a small, though not unrespectable, lane. Once within these compounds, however, one's heart is rejoiced to see the strength and sweep of the work that is being done. In the smaller compound near the Drum tower, are a large church and a Bible training school generously provided for by gifts of Dr. and Mrs. Morris A. Jernip, and the residence of Dr. Fern in charge of the school with a sister from the American and English Congregationalist missions, and beside the ivy covered tower which is all that is left of the old church which the Boxers destroyed. In the larger compound, lying on either side of the little lane behind the gate, lie five mission residences, the women's hospital, a truth hall, its new building, a school for boys, and a building for other work.

One of the most impressive buildings on this larger compound is the church in whose walls are set the tablets containing the names of ~~the~~ members of the church who were loyal to their faith and laid down their lives in the Boxer holocaust. And the spirit which animated those Christians has not departed. At an afternoon meeting in the church, many came who remembered the days of death, and were ready not as they had been ready then to seal their testimony by any sacrifice. Our hearts were specially drawn toward a Chinese gentleman who was present, of beautiful face and evidently of an beautiful spirit, to whom we were introduced after a short delay, as the vice-minister of the

Two hundred

SHOULD BE CALLED THE OATH

navy. not long since it was required of all military and naval officials that they should take a solemn oath of allegiance and it was specified that the oath should be taken in a temple before the god of war. Admiral Li, a patriotic servant of the government was entirely ready to take the oath but as a Christian man he refused to take it in an idol temple before a man-made god. There was at first some anger over his refusal but when he offered to go instead to the great altar of heaven which is defaced by no idolatry and to stand on the lower round of the altar and take the oath before the open sky, President Yuan respected his firmness, allowed him to pursue the course he suggested and even transferred him to another post in the government. We asked Admiral Li for a copy of the oath which he had taken and he gave us the following:-

"The oath which military men are requested to take.

- 1) Obedience to orders.
- 2) Absolute loyalty toward the country.
- 3) Sincere purpose to protect the people.
- 4) Reverence towards superiors.
- 5) Not sparing of one's self.
- 6) In word and conduct truthful and reliable.
- 7) Diligently practicing patience and fortitude.
- 8) Not entering secret societies as members.

"I willingly take oath that I will observe these eight commands. Who breaks one will incur the judgement (Chinese word used means to kill as by a stroke of lightning) of heaven and the reprimand of the law.

Given in the fourth year of the Chinese Republic, fifth month and second day.

"This is the oath of Vice-minister of the Navy Li Li."

It was a joy to see such a company of missionaries, old and new, as constitute the Peking station. Dr. W. A. C. Martin the Nestor of missionaries in China who was sent out by the Board to China in 1840 was still out at the Western Hills. But Dr. Walter Lorrain and Dr. and Mrs. Penn and Dr. and Mrs. Cunningham and Miss Norton and Miss Willie, all of whom have been on the field more than twenty years, were there, and a large company of younger missionaries as full of promise in their ability and devotion as any company of younger missionaries that we have seen. We greatly missed Dr. Cherry, next in seniority to Dr. Martin, who has been over fifty years on the field and is away from his station now serving on one of the committees of Bible revision. *and also within a fortnight after leaving the station the news of his untimely death followed us*

Peking and Tsinanfu like, as has been said, are great centers of cooperative missionary work. In Peking there are the beginnings of a union Christian university and already established union medical college now being taken over by the China Medical Board of the Rockefeller Foundation, a union theological seminary, a union women's college and union Bible training schools for men and women, an efficient Young Men's Christian Association staffed by Princeton University and a growing union church for English speaking people of which Dr. Charles F. Wallis is the pastor.

In Tsinanfu we had the joy of seeing the strong foundations on which the union higher Christian education of the province is to rest, a railroad wreck deprived us of the privilege of seeing the dedication of the beautiful new hospital and dispensary buildings erected by the English Baptist for the use of the Union Medical college. Both the civil and military governors of the province were present at the dedication and the British Consul made the dedicatory address. Just south of the new hospital over the wall of the city which we climbed with ladders but through which a new gate will doubtless be cut, lies

and four of these
Waller &
Dr. Leonard.

the beautiful new site of the Art College soon to be removed thither from Peking. Some of the buildings are already under erection, of grey brick or stone. The Chinese style of the college is decorated with the plan of a model Chinese village which will house them and their families and serve as an object lesson to the country round about. Just beside the medical college is the Institute, developed by the genius of Dr. Whitcomb of the English Baptist mission, which is now incorporated in the university scheme and which is the most effective piece of university extension work which can be found in Asia, if not in the world. The Institute in its attractive, wide-reaching buildings of modern Chinese architecture is an educational agency of almost unequalled power among the masses. In a verve of over a thousand people daily pass through the Institute drinking in new knowledge through their eyes and listening in the lecture rooms to the frequent discussion of the great questions which concern human life in China and especially to the ceaseless presentation of Christ as China's one hope.

It is difficult for us with the conceptions of parish boundaries and responsibilities to which we are accustomed at home and in some other mission fields abroad to conceive adequately of the need and opportunity of such an empire of human life as we have to deal with in China. Here are mission stations with surrounding populations of from four to six millions to each station. There are scores of cities open for occupation where no missionaries reside or with our present resources, can be placed. The Shanghai mission is eager to occupy centers like these by locating in them, not foreign missionaries, but some of the best of the young Christian leaders who have been developed among the Chinese. Five thousand dollars will provide the equipment for each of these centers in the purchase of one of the old pawn shop buildings now on the market, solidly built of brick and easily transformed into a center of institutional church work. Five hundred dollars a year for a few years will provide the maintenance and thereafter it is hoped that the work will be self-supporting. It is as clear a need and as appealing an opportunity as I know anywhere in the world.

In addition to the union work we have our own extensive activity in Tsinanfu, men's and women's hospitals ministering very directly to the need of the people and especially to the country work, admirable boarding schools both for boys and girls, and far-reaching country itinerating work. In Tsinanfu the different churches are united in one strong organization which is self-supporting and carrying on mission work of its own at various points in the city. North to Peking, south to Hankow and east to Tsing-tan, the railroads now run from Tsinanfu. In time they will run west also. Along all these arteries the streams of thought have more freely than the streams of trade and over thousands of rivulets of Chinese roads and pathways, also distant from all railroads are creeping back deeper and deeper into the huge body of the life of China the gospel is pressing its way, unseen of the world, but to appear, surely to appear again.